

A

12/12. v. 14.
2

KEY

TO THE

EXERCISES

ADAPTED TO

L. MURRAY's



ENGLISH GRAMMAR.

BY THE AUTHOR OF THE EXERCISES.

1797.

CEPTEUR

KEY

TO THE EXERCISES.

PART II.

ORTHOGRAPHY.

CHAP. I.

Containing corrections of the false Orthography
arranged under the Rules.

RULE I.

IT is no great merit to *spell* properly; but a great defect to do it incorrectly.

Jacob worshipped his Creator leaning on the top of his *staff*.

We may place too little as well as too much *stress* upon dreams.

Our manners should be neither *gross*, nor excessively refined.

KEY.

RULE II.

A *car* signifies a chariot of war, or a small carriage of burden.

In the names of *drugs* and plants, the mistake in a word may endanger life.

Nor undelightful is the ceaseless *bum*

To him who muses through the woods at noon.

The *fin* of a fish is the limb, by which he balances his body, and moves in the water.

Many a *trap* is laid to ensnare the feet of youth.

Many thousand families are supported by the simple business of making *mats*.

RULE III.

We should subject our *fancies* to the government of reason.

If thou art seeking for the living amongst the dead, thou *weariest* thyself in vain.

If we have *denied* ourselves of sinful pleasures, we shall be great gainers in the end.

We shall not be the *happier* for possessing talents and affluence, unless we make a right use of them.

The truly good mind is not *dismayed* by poverty, afflictions, or death.

RULE IV.

It is a great blessing to have a sound mind, uninfluenced by *fanciful* humours.

Common calamities, and common blessings, fall heavily upon the envious.

ORTHOGRAPHY.

5

The *comeliness* of youth are modesty and frankness; of age, condescension and dignity.

When we act against conscience, we become the *destroyers* of our own peace.

We may be *playful*, and yet innocent; grave, and yet corrupt. It is only from general conduct, that our true character can be *portrayed*.

RULE V.

When we bring the lawmaker into contempt, we have in effect *annulled* his laws.

By properly *confessing* our faults, we prove and ennoble our character.

The pupils of a certain ancient philosopher, were not, during their first years of study, *permitted* to ask any questions.

We all have many *failings* and lapses to lament and recover.

There is no affliction with which we are *visited*, that may not be improved to our advantage.

The Christian Lawgiver has *prohibited* many things, which the heathen philosophers allowed.

RULE VI.

Recklessness of mind disqualifies us, both for the enjoyment of peace, and the performance of our duty.

The arrows of calumny fall *harmlessly* at the feet of virtue.

The road to the *blissful* regions, is as open to the peasant as to the king.

KEY.

A *chillness* or shivering of the body generally precedes a fever.

To recommend virtue to others, our lights must shine brightly, not *dully*.

The silent stranger stood amazed to see
Contempt of wealth, and *wilful* poverty.

RULE VII.

The warmth of disputation, destroys that *sedateness* of mind which is necessary to discover truth.

All these with *ceaseless* praise his works behold,
Both day and night.

In all our reasonings, our minds should be *sincerely* employed in the pursuit of truth.

Rude behaviour, and indecent language, are peculiarly *disgraceful* to youth of education.

The true worship of God is an important and *awful* service.

Wisdom alone is *truly* fair: folly only appears so.

RULE VIII.

The study of the English language is making daily advancement.

A judicious arrangement of studies facilitates *improvement*.

To shun *allurements* is not hard,
To minds resolv'd, forewarn'd, and well prepar'd.

RULE IX.

Every person and thing connected with self, is apt to appear good and *desirable* in our eyes.

ORTHOGRAPHY.

Errors and misconduct are more *excusable* in ignorant, than in well-instructed minds.

Gratitude operates *forcibly* in good and generous minds.

Our natural and involuntary defects of body, are not *chargeable* upon us.

We are made to be *serviceable* to others, as well as to ourselves.

RULE X.

An *obliging* and humble disposition, is totally unconnected with a servile and *cringing* humour.

By *solacing* the sorrows of others, the heart is improved at the same time that our duty is performed.

Labour and expense are lost upon a *dronish* spirit.

The inadvertencies of youth may be excused, but *knavish* tricks should meet with severe reproof.

RULE XI.

Love worketh no ill to our neighbour, and is the *fulfilling* of the law.

That which is sometimes expedient, is not *always* so.

We may be *hurtful* to others, by our example, as well as by personal injuries.

Where diligence opens the door of the understanding, and impartiality keeps it, truth finds an entrance and a *welcome* too.

CHAP. II.

*Containing corrections of the false Orthography
promiscuously arranged.*

Section I.

Neglect no opportunity of doing good.

No man can steadily build upon accidents.

How shall we keep, what, sleeping or awake,

A weaker may surprise, a stronger take ?

Neither time nor misfortunes should erase the remembrance of a friend.

Moderation should preside, both in the kitchen and the parlour.

Shall we receive good at the Divine hand, and shall we not receive evil ?

In many designs, we may succeed and be miserable.

We should have sense and virtue enough to recede from our demands, when they appear to be unreasonable.

All our comforts proceed from the Father of goodness.

The ruin of a state is generally preceded by a universal degeneracy of manners, and a contempt of religion.

His father omitted nothing in his education, that might render him virtuous and useful.

The daw in the fable was dressed in pilfered ornaments.

A favor conferred with delicacy, doubles the obligation.

They tempted their Creator, and limited the Holy One of *Israel*.

The precepts of a good education have often recurred in the time of need.

We are frequently benefited by what we have dreaded.

It is no great virtue to live *lovingly* with good natured and meek persons.

The Christian religion gives a more *lovely* character of God, than any religion ever did.

Without *sinistrous* views, they are *dexterous* managers of their own interest.

Any thing committed to the trust and care of another, is a deposite.

Here *finisb'd* he, and all that he had made

View'd and beheld! All was *entirely* good.

It deserves our best *skill* to *inquire* into those rules, by which we may guide our *judgment*.

Food, clothing, and habitations, are the rewards of industry.

If we *lay* no restraint upon our lusts, no *control* upon our *appetites* and *passions*, they will hurry us into guilt and misery.

An *Independent* is one who, in religious affairs, holds that every congregation is a *complete Church*.

Receive his *counsel*, and *securely* move :

Intrust thy fortune to the Power above.

Following life in *creatures* we *dissect*,

We lose it in the moment we detect.

The *acknowledgment* of our *transgressions* must precede the *forgiveness* of them.

Judicious abridgments often aid the studies of youth.

Examine how thy *humour* is *inclin'd*,
And which the *ruling* passion of thy mind.

— He *falters* at the question :

His fears, his words, his looks, declare him guilty.

Calico is an Indian stuff made of cotton ; sometimes stained with lively *colours*.

To promote iniquity in others, is nearly the same as being the *actors* of it *ourselves*.

The *glazier's* business was unknown to the *ancients*.

The *antecedent*, in *grammar*, is the noun to which the *relative* refers.

Sect. 2.

Be not *afraid* of the wicked : they are under the *control* of Providence. Consciousness of guilt may justly *affright* us.

Convey to others no *intelligence* which you would be ashamed to avow.

Many are weighed in the *balance*, and found wanting.

How many *disappointments* have, in their consequences, saved a man from ruin !

A *well-poized* mind makes a *cheerful* countenance.

A certain *householder* planted a *vineyard*, but the men *employed* in it made *ungrateful* returns.

Let us show *diligence* in every laudable *undertaking*.

Cinnamon is the fragrant bark of a low tree in the *island* of Ceylon.

A ram will *butt* with his head, though he be brought up tame, and never saw the action.

We *perceive* a piece of silver in a *basin*, when water is poured on it, though we could not discover it before.

Virue *embalms* the memory of the good.

The King of *Britain* is a *limited* monarch; and the *British* nation a free people.

The *physician* may *dispense* the *medicine*, but *Providence* alone can *bles*s it.

In many *pursuits*, we *embark* with pleasure, and land sorrowfully.

Rocks, mountains, and caverns, are of *indispensible* use, both to the earth and to man.

The *hive* of a city, or kingdom, is in the best condition, when *there* is the least *noise* or *buzz* in it.

The roughnesses found on our *entrance* into the paths of *virtue* and *learning*, grow smoother as we advance.

That which was once the most *beautiful* spot of *Italy*, covered with *palaces*, *embellished* by *Emperours*, and *celebrated* by *poets*, has now nothing to show but *ruins*.

Battering rams were *anciently* used to beat down the walls of a city.

Jockey signifies a man that rides horses in a race; or who deals in horses.

The *harmlessness* of many animals, and the *enjoyment* which they have of life, should plead for them against *cruel usage*.

We may be very *busy*, to no *useful* purpose.

We cannot plead in *abatement* of our guilt, that we are *ignorant* of our duty.

Genuine *charity*, how liberal soever it may be, will never *empoverish* ourselves. If we *sow sparingly*, we shall *reap accordingly*.

However *disagreeable*, we must *resolutely* perform our duty.

A fit of sickness is often a kind *chastisement* and *discipline*, to moderate our affection for the things of this life.

It is a happiness to young persons, when they are preserved from the snares of the world, as in a *garden enclosed*.

Health and peace, the most *valuable possessions*, are obtained at small *expense*.

Incense signifies perfumes *exhaled* by fire, and made use of in religious ceremonies.

The prudent *despatch* of *business* gains time; the imprudent, wastes it.

Few *reflections* are more *distressing*, than those which we make on our own *ingratitude*.

There is an *inseparable connexion* between *piety* and *virtue*.

Many actions have a fair *complexion*, which have not sprung from *virtue*.

Which way soever we turn *ourselves*, we are *encountered* with *sensible* demonstrations of a *Deity*.

If we forsake the ways of *virtue*, we cannot *allege* any *colour* of *ignorance*, or want of *instruction*.

Sect. 3.

There are more *cultivators* of the earth, than of their own hearts.

Man is *encompassed* with dangers innumerable.

War is attended with *distressful* and *desolating* effects. It is *confessedly* the *scourge* of our angry passions.

The earth is the Lord's, and the *fulness* thereof.

The harvest *truly* is plenteous, but the *labourers* are few.

The greater our *incitements* to evil, the greater will be our victory and reward.

We should not *encourage* persons to do what they *believe* to be wrong.

Virtue is placed between two *extremes*, which are on both sides equally *blamable*.

We should continually have the *goal* in our eyes, which would direct us in the race.

The *gaols* were forced open, and the prisoners set free.

It cannot be said that we are *charitable* *donors*, when our gifts proceed from selfish motives.

Strait is the gate, and narrow the way, that lead to life eternal.

Integrity leads us *straight* forward, disdaining all *doublings*, and crooked paths.

Licentiousness and crimes pave the way to ruin.

Words are the *counters* of wise men, but the money of fools.

Recompense to no man evil for evil.

He was an excellent person; a *mirror* of *ancient* faith in early youth.

Meekness *controls* our angry passions; *candour*, our *severe* *judgments*.

He is not only a *descendant* from pious *ancestors*, but an *inheritor* too of their virtues.

An idle person spends his time, and eats the fruits of the earth, like a *vermine* or a wolf.

Faithfulness and judgment are peculiarly *requisite* in *testamentary executors*.

To be *faithful* among the *faithless*, argues great strength of *principle*.

Mountains appear to be like so many *wens* or *unnatural protuberances* on the face of the earth.

In some places the sea *encroaches* upon the land; in others, the land upon the sea.

Philosophers agreed in *despising* riches, as the *encumbrances* of life.

Wars are regulated *robberies* and *piracies*.

Fishes *increase* more than beasts or birds, as appears from their *numerous spawn*.

The *pyramids* of Egypt have stood more than three thousand years.

Precepts have small influence, when not *enforced* by example.

How has kind Heav'n adorn'd the happy land,
And scatter'd blessings with a *wasteful* hand!

A friend *exaggerates* a man's virtues; an enemy *inflames* his crimes.

A witty and *humorous* vein has often produced *enemies*.

Neither pleasure nor *business* should *engross* our time and affections; proper seasons should be *allotted* for *retirement*.

It is laudable to *inquire* before we *determine*.

Many have been *visited* with afflictions, who have not *profited* by them.

We may be *successful*, and yet *disappointed*.

Sect. 4.

The experience of want *enhances* the value of plenty.

To maintain opinions *stiffly*, is no evidence of their truth, or of our moderation.

Hoarhound has been famous for its *medicinal* qualities; but it is now little used.

The wicked are often *in snared* in the trap which they *lay* for others.

It is hard to say what diseases are *curable*: they are all under the *guidance* of Heaven.

Instructors should not only be *skilful* in those sciences which they teach; but have *skill* in the method of teaching, and patience in the *practice*.

Science strengthens and *enlarges* the minds of men.

A steady mind may receive *counsel*; but there is no hold on a *changeable* humour.

We may *inure* ourselves by custom, to bear the extremities of *weather* without injury.

Excessive *merriment* is the parent of *grief*.

Air is *sensible* to the touch by its motion, and by its *resistance* to bodies moved in it.

A polite address is sometimes the *cloak* of malice.

To *practise* virtue is the sure way to love it.

Many things are *plausible* in theory, which fail in *practice*.

Learning and *knowledge* must be attained by slow degrees; and are the reward only of *diligence* and patience.

We should study to live *peaceably* with all men.

A soul that can *securely* death defy.

And count it nature's *privilege* to die.

Whatever promotes the interest of the soul, is also
conducive to our present felicity.

Let not the sternness of virtue affright us; she will
soon become amiable.

The spacious firmament on high,
With all the blue *etherial* sky,
And spangled heav'ns a shining frame,
Their great *original* proclaim.

Passion is the *drunkenness* of the mind: it *super-*
rides the workings of reason.

If we are sincere, we may be assured of an advo-
cate to *intercede* for us.

We ought not to consider the *increase* of another's
reputation, as a *diminution* of our own.

The *rheumatism* is a painful distemper, supposed
to proceed from acrid humours.

The beautiful and accomplished, are too apt to
study behaviour rather than virtue.

The *peasant's* cabin contains as much content as
the *Emperour's* palace.

True *valour* protects the feeble, and humbles the
oppressor.

David, the son of Jesse, was a wise and *valiant*
man.

Prophecies and miracles *proclaimed* him to be the
Saviour of the world.

Esau sold his birthright for a *savoury* mess of pot-
tage.

A regular and *virtuous* education, is an *inestim-*
able blessing.

Honour and *shame* from no condition rise;

Act well your part, there all the *honour* lies.

The rigour of monkish discipline often conceals great depravity of heart.

We should recollect, that however favourable we may be to ourselves, we are rigorously examined by others.

Sect. 5.

Virtue can render youth, as well as old age, honourable.

Rumour often tells false tales.

Weak minds are ruffled by trifling things.

The cabbage-tree is very common in the Caribbean Islands, where it grows to a prodigious height.

Visit the sick, feed the hungry, clothe the naked.

His smiles and tears are too artificial to be relied on.

The most essential virtues of a Christian, are love to God, and benevolence to man.

We should be cheerful without levity.

A calendar signifies a register of the year; and a calender, a press in which clothiers smooth their cloth.

Integrity and hope are the sure softeners of sorrow.

Chamomile is an odiferous plant, and possesses considerable medicinal virtues.

The gaiety of youth should be tempered by the precepts of age.

Certainty, even on distressful occasions, is sometimes more eligible than suspense.

Still green with bays each ancient altar stands.

Above the reach of sacrilegious hands.

The most acceptable sacrifice, is that of a contrite and humble heart.

We are accountable for whatever we patronise in others.

It marks a savage disposition, to torture animals, to make them smart and agonize, for our diversion.

The edge of cloth, where it is closed by complicating the threads, is called the selvage.

Souchong-tea and Turkey-coffee were his favourite beverage: chocolate he seldom drank.

The guilty mind cannot avoid many melancholy apprehensions.

If we injure others, we must expect retaliation.

Let every man be fully persuaded in his own mind.

Peace and honour are the sheaves of virtue's harvest.

The black earth, every where obvious on the surface of the earth, we call mould.

The Roman pontiff claims to be the supreme head of the church on earth.

High seasoned food vitiates the palate, and disgusts it with plain fare.

The conscious receiver is as bad as the thief.

Alexander, the conqueror of the world, was, in fact, a robber and a murderer.

The Divine Being is not only the Author, but the Governour of the world.

Honest endeavours, if persevered in, will finally be successful.

He who dies for religion, is a martyr; he who suffers for it, is a confessor.

In the paroxysm of passion, we sometimes give occasion for a life of repentance.

The mist which *envelopes* many studies, is diffused when we approach them.

The voice is sometimes obstructed by a *hoarseness*, or by *viscous* phlegm.

The *desert* shall rejoice and blossom as the rose.

The fruit and sweetmeats set on table after the meat, are called the *dessert*.

We traversed the *flowery* fields, till the falling dews admonished us to return.

Sect. 6.

There is frequently a worm at the root of our most *flourishing* condition.

The stalk of *ivy* is tough, and not *fragile*.

The roof is vaulted, and *distils* fresh water from every part of it.

Our imperfections are *discernible* by others, when we think they are concealed.

They think they shall be *beard* for their much speaking.

True *criticism* is not a *captious*, but a liberal art.

Integrity is our best *defence* against the evils of life.

No circumstance can *license* evil, or *dispense* with the rules of virtue.

We may be *ciphers* in the world's estimation, whilst we are advancing our own and others' value.

The person of an *ambassador* is inviolable.

A *diphthong* is the *coalition* of two vowels to form one sound.

However *forcible* our temptations, they may be resisted.

I acknowledge my transgression; and my sin is ever before me.

The college of Cardinals are the *electors* of the Pope.

He had no colourable excuse to palliate his conduct.

Thy humorous vein, thy pleasing folly,
Lies all neglected, all forgot.

If we are so conceited as *obstinately* to reject all advice, we must expect a *dereliction* of friends.

Chronology is the science of *computing* and *adjusting* the periods of time.

In graves we live, and *lie* on mossy beds,
By *crystal* streams, that *murmur* through the meads.

It is a secret *cowardice* which induces us to *compliment* the vices of our superiors, to applaud the *libertine*, and laugh with the *profane*.

The lark each morning waked me with her *springtily* lay.

There are no fewer than thirty-two species of the *lily*.

We owe it to our *wifery* as well as to ourselves, to entertain them with useful and *sensible* conversation.

Sponsors are those who become *sureties* for the children's education in the Christian faith.

The *warrior's* fame is often purchased by the blood of thousands.

Hope *exhilarates* the mind, and is the grand *elixir*, under all the evils of life.

The *incense* of gratitude, whilst it expresses our duty, and *honours* our *benefactor*, perfumes and *regales* ourselves.

PART III.

SYNTAX.

CHAP. I.

Containing corrections of the false Syntax arranged under the Rules.

RULE I.

Disappointments sink the heart of man; but the renewal of hope *gives* consolation.

The smiles that encourage severity of judgment, *bide* malice and insincerity.

He *dares* not act contrary to his instructions.

Fifty pounds of wheat *contain* forty pounds of flour.

The mechanism of clocks and watches, *was* totally unknown a few centuries ago.

The number of the inhabitants of Great Britain and Ireland, *does* not exceed ten millions.

Nothing but vain and foolish pursuits *delights* some persons.

The conditions of the agreement *were* as follows.

The conditions of the agreement *were* such as follow.

I shall consider such of his censures only as concern my friend.

He is an author of more credit than Plutarch, or any other, that writes lives by the lump.

The inquisitive and curious are generally talkative. Great pains have been taken to reconcile the parties.

I am sorry to say it, but there were more equivocators than one.

The sincere are always esteemed.

Have the goods been sold to advantage? and didst thou embrace the proper season?

There are many occasions in life, in which silence and simplicity are true wisdom.

The generous never recount minutely the actions they have done; nor the prudent, those they will do.

He needs not proceed in such haste.

Whatever related to ecclesiastical meetings, matters, and persons, was to be ordered according to the king's direction.

In him was happily blended true dignity with softness of manners.

The support of so many of his relations, was a heavy tax upon his industry; but thou knowest he paid it cheerfully.

What avail the best sentiments, if persons do not live suitably to them?

Reconciliation was offered, on conditions as moderate as were consistent with a permanent union.

Not one of them whom thou seeft clothed in purple, is happy.

And the fame of this person, and of his wonderful actions, *was* diffused throughout the country.

The variety of the productions of genius, like that of the operations of nature, *is* without limit.

In vain our flocks and fields increase our store,

When our abundance *makes* us wish for more.

Thou shouldest love thy neighbour, as sincerely and impartially as thou *lovest* thyself.

Hast thou no better reason for censuring thy friend and companion?

Thou, who art the author and bestower of life, *canst* doubtless restore it also; but whether thou *wilt* please to restore it, or not, that thou only *knowest*.

“ O thou my voice inspire,
Who touch'd Isaiah's hallow'd lips with fire.”

“ *Who touchedest* or *didst touch.*”

Accept these grateful tears; for thee they flow:
For thee, that ever felt another's woe.

“ *Didst feel.*”

Just of thy word, in ev'ry thought sincere;
Who knew no wish, but what the world might hear.
“ *Who knewest* or *didst know.*”

The following examples are adapted to the notes and observations under RULE 1.

To do unto all men, as we would that they, in similar circumstances, should do unto us, *constitutes* the great principle of virtue.

From a fear of the world's censure, to be ashamed of the practice of precepts, which the heart approves and embraces, *marks* a feeble and imperfect character.

The erroneous opinions which we form concerning happiness and misery, give rise to all the mistaken and dangerous passions that embroil our life.

To live soberly, righteously, and piously, is required of all men.

That it is our duty to promote the purity of our minds and bodies, to be just and kind to our fellow-creatures, and to be pious and faithful to him that made us, admits not of any doubt in a rational and well-informed mind.

It is an important truth, that religion, vital religion, the religion of the heart, is the most powerful auxiliary of reason, in waging war with the passions, and promoting that sweet composure which constitutes the peace of God.

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, is often overlooked, though it would be the ultimate wish of many, who as far as we can judge, deserve it as much as ourselves.

All that makes a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the warlike, the virtues which form the happiness, and the crimes which occasion the misery of mankind, originate in that silent and secret recess of thought, which is hidden from every human eye.

If the privileges to which he has an undoubted right, and which had been long enjoyed, should now be wrested from him, it would be flagrant injustice.

These curiosities we have imported from China, and *they* are similar to those which were some time ago brought from Africa.

Will martial flames for ever fire thy mind,
And *wilt thou* never be to Heav'n resign'd?

When two substantives come together, and do not signify the same thing, the *first of them* must be in the genitive case.

Such is the constitution of men, that virtue, however it may be neglected for a time, will ultimately be acknowledged and respected.

The crown of virtue *are* peace and honour.
His chief occupation and enjoyment *was* contro-
versy.

————— *He* destroy'd,
Or won to what may work his utter loss,
All this will soon follow.

————— Whose grey top
Shall tremble, *he* descending.

"RULE II.

Idleness and ignorance *are* the parents of many vices.

Wisdom, virtue, happiness, *dwell* with the golden mediocrity.

Time and tide *wait* for no man.

His politeness and good disposition *were*, on failure of their effect, entirely changed.

Patience and diligence, like faith, *remove* mountains.

Humility and knowledge, with poor apparel, *excel* pride and ignorance under costly attire.

The planetary system, boundless space, and the immense ocean, *affect* the mind with sensations of astonishment.

Humility and love, whatever obscurities may involve religious tenets, *constitute* the essence of true religion.

Religion and virtue, our best support and highest honour, *confer* on the mind principles of noble independence.

What *signify* the counsel and care of preceptors, when youth think they have no need of assistance.

The examples which follow, are suited to the notes and observations under RULE II.

Much do human pride and self-complacency require some correction.

Luxurious living, and high pleasures, *beget* a languor and satiety that *destroy* all enjoyment.

Pride and self-sufficiency *stifle* sentiments of dependence on our Creator: levity and attachment to worldly pleasures, *destroy* the sense of gratitude to him.

Good order in our affairs, not mean savings, *produces* great profits.

The following treatise, together with those that accompany it, *was* written, many years ago, for my own private satisfaction.

That great senator, in concert with several other eminent persons, *was* the projector of the revolution.

The religion of these people, as well as their customs and manners, *was* strangely misrepresented.

Virtue, joined to knowledge and wealth, *confers* great influence and respectability. But knowledge, with wealth united, if virtue be wanting, *has* a very limited influence, and *is* often despised.

That superficial scholar and critic, like some renowned critics of our own, *has* furnished most decisive proofs, that *he* knew not the characters of the Hebrew language.

The buildings of the institution have been enlarged; the expense of which, added to the increased price of provisions, *renders* it necessary to advance the terms of admission.

Thou, and the gardener, and the huntsman, must share the blame of this business amongst *you*.

My sister and I, as well as my brother, go regularly to *our* own place of worship.

RULE III.

Man's happiness or misery *is*, in a great measure, put into his own hands.

We are not such machines as a clock or watch, which *moves* merely as *it is moved*.

Despise no infirmity of mind or body, nor any condition of life; for *it is*, perhaps, to be thy own lot.

Speaking impatiently to servants, or any thing that betrays inattention or ill humour, *is* certainly criminal.

There are many faults in spelling, which neither analogy nor pronunciation *justifies*.

When sickness, infirmity, or reverse of fortune, *affects us*, the sincerity of friendship is proved.

Let it be remembered, that it is not the uttering, or the hearing of certain words, that *constitutes* the worship of the Almighty.

A tart reply, a proneness to rebuke, or a captious and contradictory spirit, *is* capable of embittering domestic life, and of setting friends at variance.

The following sentences exemplify the notes and observations under RULE III.

Either thou or I *am* greatly mistaken, in our judgment on this subject.

I or thou *art* the person, who must undertake the business proposed.

One or both of the scholars *were* present at the transaction.

Some parts of the ship and cargo *were* recovered; but neither the captain, nor the sailors *were* saved.

Whether one person, or more than one, *were* concerned in the business, does not yet appear.

The *deceitfulness* of riches, or the cares of this

life, *have* choked the seeds of virtue in many a promising mind.

RULE IV.

The people *rejoice* in that which should give them sorrow.

The flock, and not the fleece, *is*, or ought to be, the *object* of the shepherd's care.

The court *has* just ended, after having sat through the trial of a very long cause.

The crowd *was* so great, that the judges with difficulty made their way through *it*.

The Corporation of York *consists* of a Mayor, Aldermen, and Common Council.

The British Parliament *is* composed of King, Lords, and Commons.

When the nation *complains*, the rulers should listen to *its* voice.

In the days of youth, the multitude *eagerly pursue* pleasure as *their* chief good.

The church *has* no power to inflict corporal punishment.

The fleet *was* seen sailing up the channel.

A great number *does* not always argue strength.

The meeting *has* established several salutary regulations.

The council *were* not unanimous, and *they* separated without coming to any determination.

The fleet *are* all arrived and moored in safety.

This people *draw* near to me with their mouth, and *honour* me with their lips, but their heart is far from me.

The committee were divided in their sentiments, and they have referred the business to the general meeting.

The committee was very full when this point was decided; and its judgment has not been called in question.

Why does this generation wish for greater evidence, when so much is already given?

The remnant of the people was persecuted with great severity.

Never was any people so much infatuated as the Jewish nation.

The shoal of herrings was of an immense extent.

No society is chargeable with the disapproved misconduct of particular members.

RULE V.

The exercise of reason appears as little in these sportsmen, as in the beasts which they sometimes hunt, and by which they are sometimes hunted.

They who seek wisdom will certainly find her.

The male amongst birds seems to discover no beauty, but in the colour of his species.

Take handfuls of ashes of the furnace, and let Moses sprinkle them towards the heaven, in the sight of Pharaoh; and they shall become small dust.

Rebekah took goodly raiment, which was with her in the house, and put it upon Jacob.

The fair sex, whose task is not to mingle in the labours of public and active business, have their own part assigned them to act.

The Hercules *ship* of war foundered at sea; she overset, and lost most of her men.

The mind of man cannot be long without some food to nourish the activity of *its* thoughts.

What is the reason, that our language is less refined than *that* of Italy, Spain, or France?

The men and things *that* he *has* studied, have not contributed to the improvement of his morals.

I do not think any one should incur censure for being tender of *his* reputation.

Thou who *hast* been a witness of the fact, *canst* give an account of it.

Thou great First Cause, least understood!

Who all my sense confin'd

To know but this, that thou art good,

And that myself am blind:

Yet gave me in this dark estate, &c.

“ *Confinedst* or *didst confine* :” “ *Gavest* or *didst give*.”

What art thou, speak, that, on designs unknown,
While others sleep, thus range the camp alone?

“ *Rangest* or *dost range*.

The following examples are adapted to the notes and observations under RULE V.

Whoever entertains such an opinion, judges erroneously.

The cares of this world often choke the growth of virtue.

Disappointments and afflictions, however disagreeable, often improve us.

Moses was the meekest man *that we read of in the Old Testament.*

Humility is one of the most amiable virtues *that we can possess.*

How beautiful soever they appear, they have no real merit.

In what light soever we view him, his conduct will bear inspection.

On which side soever they are contemplated, they appear to advantage.

How much soever he might despise the maxims of the king's administration, he kept a total silence on that subject.

Which of those two persons has most distinguished himself?

None more impatiently suffer injuries, than they who are most forward in doing them.

He would not be persuaded that I was not greatly in fault.

These commendations of his children, appear to have been made in a manner which is, in some respects, injudicious.

He instructed and fed the crowds that surrounded him.

Sidney was one of the wisest and most active governors, *that* Ireland had enjoyed for several years.

He was the ablest minister *that* James ever possessed.

The court, *which* gives currency to manners, ought to be exemplary.

The child *that* we have just seen, is wholesomely fed, and not injured by bandages or clothing.

Having once disgusted him, he could never regain the favour of Nero, *which* was indeed another name for cruelty.

Flattery, *the nature of which* is to deceive and betray, should be avoided as the poisonous adder.

The king, *who* had never before committed so unjust an action, dismissed his minister without any inquiry.

There are in the empire of China, millions of people, *whose* support is derived almost entirely from rice.

His continual endeavours to serve us, notwithstanding our ingratitude, *are* remarkable. Or—It is remarkable, *that* he is continually endeavouring to serve us, notwithstanding our ingratitude.

Ah! unhappy *thou*, who art deaf to the calls of duty, and of honour.

RULE VI.

We are dependent on each other's assistance; *who* is there that can subsist by himself?

If he will not hear his best friend, *who* shall be sent to admonish him?

They, *to whom* much is given, will have much to answer for.

It is not to be expected that they, *who*, in early life, have been dark and deceitful, should afterwards become fair and ingenuous.

They who have laboured to make us wise and good, are the persons *whom* we ought to love and respect, and *to whom* we ought to be grateful.

The persons, *whom* conscience and virtue support, may smile at the caprices of fortune.

From the character of those *with whom* you associate, your own will be estimated.

That is the student *to whom* I gave the book, and *who*, I am persuaded, deserves it.

RULE VII.

I acknowledge that I am the person, who *adopts* that sentiment, and maintains the propriety of such measures.

Thou art the friend that *has* often relieved me, and that has not deserted me now in the time of peculiar need.

I am the man who approves of wholesome discipline, and who *recommends* it to others: but I am not

a person who promotes useless severity, or who *objects* to mild and generous treatment.

I perceive that thou art a pupil, who possesses bright parts, but who has cultivated them but little. Or,—I perceive that thou art a pupil, who *possessest* bright parts, but who *hast* cultivated them but little.

Thou art he who *breathes* on the earth with the breath of spring, and who *covers* it with verdure and beauty.

I am the Lord thy God, who *teaches* thee to profit, and who *leads* thee by the way thou shouldst go.

RULE VIII.

This kind of indulgences softens and injures the mind.

Instead of improving yourselves, you have been playing *these* two hours.

That sort of favours *does* real injury, under the appearance of kindness.

The chasm made by the earthquake was twenty feet broad, and one hundred fathoms in depth.

How many *sorrows* should we avoid, if we were not industrious to make them.

He saw one *person*, or *more than one*, enter the garden.

Charles was extravagant, and by this *means* became poor and despicable.

This person embraced every opportunity to display his talents; and by *this* means rendered himself ridiculous.

Joseph was industrious, frugal, and discreet, and by *these* means obtained property and reputation.

The examples which follow, are suited to the notes and observations under RULE VIII.

Each of them, in *his* turn, receives the benefits to which *he* is entitled.

My counsel to each of you is, that *he* make it *his* endeavour to come to a friendly agreement.

By discussing what relates to each particular, in *its* order, we shall better understand the subject.

Every person, whatever be *his* station, *is* bound by the duties of morality and religion.

Every leaf, every twig, every drop of water, *teems* with life.

Whatever *he* undertakes, either *his* pride or *his* folly *disgusts* us.

Neither of those men *seems* to have any idea, that *his* opinions may be ill-founded.

When benignity and gentleness reign within, we are always least in hazard from without: every person, and every occurrence, *is* beheld in the most favourable light.

On *each* side of the river was there the tree of life.

She works *neatly*, speaks *distinctly*, and reads *accurately*.

He was *extremely* prodigal, and his property is now *nearly* exhausted.

They generally succeeded; for they lived *conformably* to the rules of prudence.

We may reason very *clearly*, and exceeding *strongly*, without knowing that there is such a thing as a syllogism.

He came *agreeably* to his promise, and conducted himself *suitably* to the occasion.

He speaks very *fluently*, reads *excellently*, but does not think very *coherently*.

He behaved himself *submissively*, and was *exceedingly* careful not to give offence.

They rejected the advice, and conducted themselves *exceedingly indiscreetly*.

He is a person of great abilities, and *exceedingly upright*; and is *likely* to be a very useful member of the community.

The conspiracy was the *more easily* discovered, from its being known to many.

Not being fully acquainted with the subject, he could not affirm *more strongly* than he did.

He was so deeply impressed with the subject, that few could speak *more nobly* upon it.

We may credit his testimony; for he says *expressly*, that he saw the transaction.

Use a little wine for thy stomach's sake, and *thy frequent infirmities*.

From these favourable beginnings, we may hope for a *speedy* and prosperous issue.

We should implant in the minds of youth, such seeds and principles of piety and virtue, as are likely to take the *earliest* and deepest root.

It is easier to build two chimneys, than to maintain one.

The tongue is like a race-horse; which runs the faster the *less* weight it carries.

The pleasures of the understanding are preferable to those of the imagination, or of sense.

The nightingale sings: hers is the sweetest voice in the grove.

The Most High hath created us for his glory, and our own happiness.

The Supreme Being is the wisest, the most powerful, and the best of beings.

Virtue confers supreme dignity on man; and should be his chief desire.

His assertion was better founded than that of his opponent; nay, the latter's words were not true.

His work is well executed; his brother's still better; and his father's the best of all.

A talent of this kind would, perhaps, prove the likeliest of all to succeed. Or—prove more likely than any other to succeed.

He is the stronger of the two, but not the wiser.

He spoke with so much propriety, that I understood him the best of all who spoke on the subject. Or—better than any other who spoke on the subject.

Eve was fairer than any of her daughters.

Religion raises men above themselves; irreligion sinks them beneath the brutes: this binds them down to a poor pitiable speck of perishable earth; that opens for them a prospect to the skies.

More rain falls in the first two summer months, than in the first two winter ones: but it makes a

much greater show upon the earth in *she* than in *those*; because it lies longer upon it.

Rex and Tyrannus are of very different characters. The one rules his people by laws to which they consent; the other, by his absolute will and power: that is called freedom, *this*, tyranny.

He spoke in a manner distinct enough to be heard by the whole assembly. Or—*He spoke distinctly enough to be heard by the whole assembly.*

Thomas is equipped with a pair of *new* shoes, and a pair of *new* gloves: he is the servant of a rich old man.

The first *two* in the row are cherry-trees, the *other* *two* are pear-trees.

RULE IX.

Fire, air, earth, and water, are *the* four elements of philosophers.

Reason was given to man to control his passions.

We have within us an intelligent principle, distinct from the body, and from matter.

Man is the noblest work of the creation.

The wisest and *the* best men sometimes commit errors.

Beware of drunkenness: it impairs the understanding, wastes the estate, destroys reputation, consumes the body, and renders a man of the brightest parts, a common jest of the meanest clown.

He is a much better writer than reader.

The king has conferred on him the title of duke.

There are some evils of life, which equally affect *the prince and the people.*

We must act our part with constancy, though *the reward of our constancy be distant.*

We are placed here under *the trial of our virtue.*

Virtues like *his* are not easily acquired. Such qualities honour the nature of man.

Purity hath its seat in the heart; but extends its influence over so much of *the outward conduct*, as to form *a great and material part of the character.*

A profligate man is seldom or never found to be a good husband, a good father, or a beneficent neighbour.

True charity is not *a meteor*, which occasionally glares; but *a luminary*, which, in its orderly and regular course, dispenses *a benignant influence.*

The following sentences exemplify the notes and observations under RULE IX.

He has been much censured for conducting himself with little attention to his business.

So bold a breach of order, called for *a little severity* in punishing the offender.

His error was accompanied with so little contrition and candid acknowledgment, that he found few persons to intercede for him.

There were so many mitigating circumstances attending his misconduct, particularly that of his

open confession, that he found *a few friends* who were disposed to interest themselves in his favour.

As his misfortunes were the fruit of his own obstinacy, few persons pitied him.

The fear of shame, and *the desire of approbation*, prevent many bad actions.

In this business, he was influenced by a just and *a generous principle*.

He was fired with *the desire of doing something*, though he knew not yet, with distinctness, either *the end or the means*.

At *the worst*, I could but incur a gentle reprimand.

At *the best*, his gift was but a poor offering, when we consider his estate.

RULE X.

Thy *ancestor's virtue* is not thine:

Thy *father's offence* will not condemn thee.

I will not destroy the city for *ten's sake*.

Nevertheless, *Asa's heart* was perfect with the Lord.

A *mother's tenderness* and a *father's care*, are *nature's gifts* for *man's advantage*.

A *man's manners* frequently influence his fortune.

Wisdom's precepts are the good *boy's greatest delight*.

The following examples are adapted to the notes and observations under RULE X.

It was the men, women, and children's lot to suffer great calamities.

Peter, John, and Andrew's occupation was that of fishermen.

Moses's rod was turned into a serpent.

And he cast himself down at Jesus's feet.

For Herodias's sake, his brother Philip's wife.

They very justly condemned the senseless and extravagant conduct of the Prodigal, as he was called.

I bought the knives at Johnson's the cutler.

The silk was purchased at Brown's the mercer and baberdasher.

The tent of Lord Feversham the general.

The government of the world is not left to chance.

She married the brother of my son's wife. Or—my son's brother-in-law.

This house belongs to the partner of my wife's brother.

It was necessary to have the advice both of the physician and the surgeon.

This picture of the *king* does not much resemble him.

These pictures of the *king's* were sent to him from Italy.

It is a prerogative of the *king's*, which cannot be disputed. Or—a prerogative of the *king*, &c.

What can be the cause of the *parliament's* neglecting so important a business?

Much depends on this *rule's* being observed.

The time of *William's* making the experiment, at length arrived.

It is very probable that this assembly was called, to clear some doubt which the king had, about the lawfulness of the *Hollanders'* throwing off the monarchy of Spain, and withdrawing, for good and all, their allegiance to that crown.

RULE XI.

They *whom* opulence has made proud, and *whom* luxury has corrupted, cannot relish the simple pleasures of nature.

Ye have reason to dread his wrath, which one day will destroy *you* both.

Whom have I reason to love so much as this friend of my youth?

You, who were dead, hath he quickened.

Whom did they entertain so freely?

The man *whom* he raised from obscurity is dead.

You only have I known, of all the families of the earth.

Him and them we know, but who art thou?

Her that is idle and mischievous, reprove sharply.

Whom didst thou send to him on such an important errand.

That is the friend *whom* you must receive cordially, and *whom* you cannot esteem too highly.

He invited my brother and *me* to see and examine his library.

Him who committed the offence, thou shouldest correct, not *me* who am innocent.

We should fear and obey the Author of our being; even *Him* who has power to reward or punish us for ever.

Whatever others do, let *thee* and *me* perform our duty.

The examples which follow, are suited to the notes and observations under RULE XI.

Though he takes pleasure now, he will one day repent of such unwarrantable indulgences.

The nearer his virtues *approached* to the great example before him, the humbler he grew.

It will be very difficult to make his conduct agree with the principles he professes.

To ingratiate *ourselves* with some, by traducing others, marks a base and despicable mind.

I shall premise two or three general observations.

If such maxims, and such practices prevail, what is become of decency and virtue?

I have come according to the time proposed; but I am fallen upon an evil hour.

The mighty rivals have now at length agreed.

The influence of his corrupt example had then entirely ceased.

He had entered into the connexion, before the consequences were considered.

Well may ye be afraid; it is he indeed.

I would act the same part if I were he, or in his situation.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Be composed, It is I; you have no cause for fear.

I cannot tell who has befriended me, except it be he from whom I have received many benefits.

I know not whether they were the persons who conducted the busines; but I am certain it was not he.

He so much resembled my brother, that, at first sight, I took it to be him.

RULE XII.

It is better to live on a little, than to outlive a great deal.

Ye ought not to walk too hastily.

I wish him not to wrestle with his happiness.

I need not solicit him to do a kind action.

I dare not proceed so hastily, lest I should give offence.

I have seen some young persons conduct themselves very discreetly.

The following sentences exemplify the notes and observations under RULE XII.

It is a great support to virtue, when we see a good mind maintain its patience and tranquillity, under injuries and affliction, and cordially forgive its oppressors.

It is the difference of their conduct, which makes us approve the one, and reject the other.

We should not be like many persons, *who* deprecate the virtues *they* do not possess.

To see young persons who are courted by health and pleasure, resist all the allurements of vice, and steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted *their* sincerity.

And the multitude wondered, when they saw the persons *who* had been lame, walking; and those *who* had been blind, seeing.

RULE XIII.

The next new year's day, I shall *have been* at school three years.

And he that *had been* dead, sat up, and began to speak.

I should be obliged to him, if he *would* gratify me in that particular.

And the multitude wondered, when they heard the persons who had been dumb, speaking; when they saw those who had been maimed, whole; who had been lame, walking; and who had been blind, seeing.

I have compassion on the multitude, because they have continued with me now three days.

In the treasury belonging to the Cathedral in this city, has been preserved with the greatest veneration, for upwards of six hundred years, a dish which they pretend to be made of emerald.

The court of Rome gladly laid hold on all the opportunities, which the imprudence, weakness, or necessities of princes afforded it, to extend its authority.

Fierce as he moves, his silver shafts resound.

The following examples are adapted to the notes and observations under RULE XIII.

They maintained that scripture conclusion, that all mankind rose from one head.

John will have earned his wages, when his service shall be completed.

Ye will not come unto me, that ye may have life.

Be that as it may, he cannot justify his conduct.

I have been at London a twelve month, and I saw the king last summer.

After we had visited London, we returned, content and thankful, to our retired and peaceful habitation.

I purpose to go to London in a few months, and after I shall have finished my business there, to proceed to America.

These prosecutions of William, seem to have been the most iniquitous measures pursued by the court, during the time that the use of parliaments was suspended.

From the little conversation I had with him, he appeared to be a man of letters.

I always intended to reward my son according to his merit.

It would have given me great satisfaction, to have relieved him from that distressed situation.

It required so much care, that I thought I should lose it before I reached home.

We have done no more than it was our duty to do.

He would have assisted one of his friends, if he could have done it without injuring the other; but as that could not be done, he avoided all interference.

Might it not have been expected, that he would defend an authority, which had been so long exercised without controversy?

These enemies of Christianity were confounded, whilst they were expecting to find an opportunity to betray its author.

His sea-sickness was so great, that I often feared he would die before our arrival.

If these persons had intended to deceive, they would have taken care to avoid, what would have exposed them to the objections of their opponents.

It was a pleasure to receive his approbation of my labours.

It would have afforded me still greater pleasure, to have received his approbation at an earlier period: but to have received it at all, was a credit to me.

To have been censured by him, would have proved an insuperable discouragement.

Him portion'd maids, apprentic'd orphans, blest,

The young who labour, and the old who rest.

"Laboured and rested."

RULE XIV.

Esteeming *themselves* wise, they became fools.

Suspecting not only *you*, but *them* also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree, *them* as enemies to me; and *thee*, as a suspicious friend.

From having exposed *himself* too freely, in different climates, he entirely lost his health.

The examples which follow, are suited to the notes and observations under RULE XIV.

By observing truth, thou wilt command esteem, as well as secure peace.

He prepared them for this event, by sending to them proper information.

A person may be great or rich by chance; but never wise or good, without taking pains for it.

Nothing could have made her so unhappy, as marrying a man who possessed such bad principles. Or—the marrying of a man, &c.

The changing of times and seasons, the removing and setting up of kings, belong to Providence alone.

Or—the changing of times and seasons, removing and setting up kings, &c.

The middle station of life, seems to be the most advantageously situated for the gaining of wisdom. Poverty turns our thoughts too much upon the supplying of our wants ; and riches, upon enjoying our superfluities. Or—for gaining wisdom—upon supplying our wants.

By too eager pursuit, he ran a great risk of being disappointed.

He had not long enjoyed repose, before he began to be weary of having nothing to do.

He was greatly heated, and drank with avidity.

Though his conduct was, in some respects, exceptionable, yet he durst not commit so great an offence, as that which was proposed to him.

A second deluge learning thus o'erran ;

And the monks finish'd what the Goths began.

If some events had not fallen out very unexpectedly, I should have been present.

He would have gone with us, had he been invited.

He returned the goods which he had stolen, and made all the reparation in his power.

They have chosen the part of honour and virtue.

His vices have weakened his mind, and broken his health.

He had mistaken his true interest, and found himself forsaken by his former adherents.

The bread that has been eaten is soon forgotten.

No contentions have arisen amongst them, since their reconciliation.

The cloth had no seam, but was *woven* throughout.
The French language is *spoken* in every state in Europe.

His resolution was too strong to be *shaken* by slight opposition.

He was not much restrained afterwards, having *taken* improper liberties at first.

He has not yet *worn* off the rough manners, which he brought with him.

You who have *forsaken* your friends, are entitled to no confidence.

They who have *borne* a part in the labour, shall share the rewards.

When the rules have been wantonly *broken*, there can be no plea for favour.

He writes as the best authors would have *written*, had they *written* on the same subject.

He *heaped* up great riches, but *passed* his time miserably.

He *talked* and *stamped* with such vehemence, that he was suspected to be insane.

RULE XV.

From whence we may *likewise* date the period of this event.

It cannot *therefore* be impertinent or ridiculous to remonstrate.

He offered an apology, which *not* being admitted, he became submissive.

These things should *never* be separated.

Unless he have more government of himself, he will *always* be discontented.

No sovereign was ever so much beloved by the people.

He was determined to invite the king *back*, and to call his friends *together*.

A boy so well educated gives great hopes to his friends.

He found her *not only* employed, but *also* pleased and *tranquil*.

We should *always* prefer our duty to our pleasure.

It is impossible to be at work *continually*.

The heavenly bodies are *perpetually* in motion.

Not *having* known, or *not* having considered, the measures proposed, he failed of success.

My opinion was given upon a rather *cursor* perusal of the book.

It is too common with mankind, to be *totally* engrossed, and overcome, by present events.

When the Romans were pressed with a foreign enemy, the women *voluntarily* contributed all their rings and jewels, to assist the government.

The following sentences exemplify the notes and observations under RULE XV.

They could not persuade him, though they were *ever* so eloquent.

If some persons' opportunities were *ever* so favourable, they are too *indolent* to improve them.

He drew up a petition, *in which* he too freely represented his own merits.

His follies had reduced him to a situation, *in which* he had much to fear, and nothing to hope.

Charles left the seminary too early, *and from that time* he has made very little improvement. Or—and has since made, &c.

Nothing is better worth the *time and attention* of young persons, than the acquisition of knowledge and virtue.

RULE XVI.

Neither riches nor honours, nor *any* such perishable goods, can satisfy the desires of an immortal spirit.

Be honest, *and take no shape or semblance* of disguise.

We need not, *and we do not*, confine his operations to narrow limits.

I cannot comply with the proposal, *either at present, or at any other time*.

There *can* be nothing more insignificant than vanity.

Nothing *ever* affected her so much as this misconduct of her child.

Do not interrupt me thyself, nor let *any* one disturb my retirement. Or—*neither interrupt me thyself, nor let any one, &c.*

These people do not judge wisely, nor take proper measures to effect their purpose.

The measure is so exceptionable, that we cannot by *any* means permit it.

I have received no information on the subject, either from him, or from his friend.

Neither precept nor discipline is so forcible as example.

Neither the king nor the queen was at all deceived in the business.

RULE XVII.

We are all accountable creatures, each for *himself*.

They willingly, and of *themselves*, endeavoured to make up the difference.

He laid the suspicion upon somebody, I know not upon *whom*, in the company.

I hope it is not I *with whom* thou art displeased.

To poor *us* there is not much hope remaining.

Does that boy know *to whom* he speaks? *To whom* does he offer such language?

It was not *with him* that they were so angry.

What concord can subsist between those who commit crimes, and *them* who abhor them?

The person, *with whom* I travelled, has sold the horse *on* which he rode during our journey.

It is not *with me* thou art engaged.

From whom didst thou receive that intelligence?

The following examples are adapted to the notes and observations under RULE XVII.

To have no one *to whom* we heartily wish well, and *for whom* we are warmly concerned, is a deplorable state.

He is a friend *to* whom I am highly indebted.

On these occasions, the pronoun is governed by the preceding word, and consequently agrees with it.

They were refused entrance into the house, and forcibly driven from it.

We are often disappointed *in* things, which, before possession, promised much enjoyment.

I have frequently desired their company, but have always hitherto been disappointed *of* that pleasure.

She finds a difficulty *in* fixing her mind. Or—*She finds it difficult to fix her mind.*

Her sobriety is no derogation *from* her understanding.

There was no water, and he died *of* thirst.

We can fully confide *in* none but the truly good.

I have no occasion *for* his services.

Many have profited *by* good advice.

Many ridiculous practices are at present brought *into* vogue.

The error was occasioned by compliance *with* earnest entreaty.

This is a principle that is consonant *to* our nature.

We should entertain no prejudices *against* simple and rustic persons.

They are at present resolved *on* doing their duty. Or—*to do their duty.*

That boy is known *by* the name of the Idler.

Though conformable *to* custom, it is not warrantable.

This remark is founded *on* truth.

His parents think *of* him, and his improvements, with pleasure and hope.

His excuse was admitted by his master.

What went ye out to see?

There appears to have been a million *of* men brought into the field.

His present was accepted by his friends.

More than a thousand men were destroyed.

It is my request, that he will be particular in speaking *on* the following points.

The Saxons reduced the greatest part of Britain under their power.

He lives opposite *to* the Royal Exchange.

Their house is situated *on* the north-east side of the road.

The performance was approved by all who understood it.

He was accused *of* having acted unfairly.

She has an abhorrence *of* all deceitful conduct.

They were *at* some distance from home, when the accident happened.

His deportment was adapted *to* conciliate regard.

My father writes *to* me very frequently.

Their conduct was agreeable *to* their profession.

We went leisurely *up* stairs, and came hastily *down*.

We shall write *above* stairs this forenoon, and *below* stairs in the afternoon.

The politeness of the world has the same resemblance *to* benevolence, that the shadow has *to* the substance.

He had a taste *for* such studies, and pursued them earnestly.

When we have had a true taste *of* the pleasures of virtue, we can have no relish *for* those of vice.

How happy is it to know how to live at times *with* one's self, to leave one's self *with* regret, to find one's self again with pleasure! The world then is less necessary *to* us.

Civility makes its way *with* every kind of persons. Or—*amongst all kinds of persons.*

I *went* to London, after having resided a year *in* France; and I now live *at* Islington.

RULE XVIII.

If a man *say*, I love God, and *bate* his brother, he is a liar.

Did he not tell thee his fault, and *entreat* thee to forgive him?

My brother and *he* are tolerable grammarians.

If he *understand* the subject, and attend to it industriously, he can scarcely fail of success.

You and *we* enjoy many privileges.

If a man *haye* a hundred sheep, and one of them *be* gone astray, doth he not leave the ninety and nine, and *go* into the mountains, and *seek* that which is gone astray?

She and *he* are very unhappily connected.

To be moderate in our views, and *to proceed* temperately in the pursuit of them, is the best way to ensure success.

Between thee and *me* there is some disparity of years; but none between him and *her*.

By forming themselves on fantastic models, and *vying* with one another in the reigning follies, the young begin with being ridiculous, and end in being vicious and immoral.

We have met with many disappointments; and, if life continue, *we* shall probably meet with many more.

Rank may confer influence, but *it* will not necessarily produce virtue.

He does not want courage, but *he* is defective in sensibility.

These people have indeed acquired great riches, but *they* do not command esteem.

Our season of improvement is short; and, whether used or not, *it* will soon pass away.

He might have been happy, and *he* is now fully convinced of it.

Learning strengthens the mind; and, if properly applied, *it* would improve our morals too.

RULE XIX.

If an untaught person *chance* to think right, he knows not how to convey his thoughts accurately to another.

Though he *urge* me yet more earnestly, I shall not comply, unless he *advance* more forcible reasons.

I shall walk in the fields to-day, unless it *rain*.

As the governess *was* present, the children behaved decently.

She disapproved the measure, because it *was* very improper.

His confused behaviour, made it reasonable to suppose that he *was* guilty.

The examples which follow, are suited to the notes and observations, under RULE XIX.

It would be well, if the report *were* only the misrepresentation of her enemies.

Though he *fall*, he shall not be utterly cast down.
Were he ever so great and opulent, this conduct would debase him.

Though he *was* thy friend, he did not attempt to justify thy conduct.

Unless he *learn* faster, he will be no scho'ar.

Though the house *is* small, it is very convenient.

I have laboured and wearied myself, that thou *may* be at ease.

He enlarged on those dangers, that thou *might* avoid them.

Despise not any condition, lest it *happen* to be thy own.

Let him that is sanguine, take heed lest he *mis-carry*.

If he *do* but intimate his desire, it is sufficient to prompt obedience.

Take care that thou *break* not any of the established rules.

Though he *is* high, he hath respect to the lowly.

Though I *were* perfect, yet would I not presume.
On condition that he *comes*, I will consent to stay.
However that affair *terminate*, my conduct will
be unimpeachable.

Though the fact *is* extraordinary, it certainly
did happen.

Were I to enumerate all her virtues, it would look
like flattery.

O! that his heart *were* tender, and susceptible of
the woes of others.

Remember what thou *wast*, and be humble.

Shall then this verse to future age pretend,

Thou *wast* my guide, philosopher, and friend?

If a man *prefers* a life of industry, it is because he
has an idea of comfort in wealth; if he prefers a life
of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he *is* a
great gainer by it, or hopes for some singular ad-
vantage.

Though the design *is* laudable, and favourable to
our interest, it will involve much anxiety and labour.

Neither the cold *nor* the fervid, but characters uni-
formly warm, are formed for friendship.

They are both praiseworthy, and one is *as* de-
serving as the other. *Or—and equally deserving.*

He is not *so* diligent and learned as his brother.

I will *either* present it to him myself, or direct it
to be given to him.

Neither despise *nor* oppose what thou dost not un-
derstand.

The house is not *so* commodious as we expected it would be.

I must, however, be so candid *as to own* that I have been mistaken.

There was something so amiable, and yet so piercing in his look, *that it affected* me at once with love and terror.

—————“I gain’d a son;

“ And such a son, *that* all men hail’d me happy.”

The dog in the manger would *neither* eat the hay himself, nor suffer the ox to eat it.

So far as I am able to judge, the book is well written.

We should *either* faithfully perform the trust committed to us, or ingenuously relinquish the charge.

He is not *so* eminent, and *so* much esteemed, as he thinks himself to be.

The work is a dull performance; and is capable of pleasing *neither* the understanding, *nor* the imagination.

There is no condition so secure, as *not to admit* of change.

This is an event, which nobody presumes upon, or is so sanguine *as to hope for*.

We are generally pleased with any little accomplishments, *either* of body or of mind.

Be ready to succour such persons *as* need thy assistance. Or—*those persons who need*, &c.

The matter was no sooner proposed, *than* he privately withdrew to consider it.

He has too much sense and prudence to become a dupe to such artifices.

It is not sufficient that our conduct, *so far as it respects others*, appears to be unexceptionable.

The resolution was not the less fixed, *though the secret was as yet communicated to very few*.

He opposed the most remarkable corruptions of the church of Rome; *and, on this account*, his doctrines were embraced by great numbers.

He gained nothing farther by his speech, *than to be commended for his eloquence*. Or—*nothing by his speech but commendation for his eloquence*.

He has little more of the scholar *than the name*.

He has little of the scholar *but the name*. Or—*befides the name*.

They had no sooner risen, *than they applied themselves to their studies*.

From no other institution, *than the admirable one of juries*, could so great a benefit be expected.

Those savage people seemed to have no other element *than war*. Or—*no element but that of war*.

Such men *as act treacherously* ought to be avoided. Or—*The men who act treacherously*, &c.

Germany ran the same risk *that Italy had done*.

No errors are so trivial, *that they do not deserve to be mended*. Or—*as not to deserve amendment*.

RULE XX.

In some respects, we have had as many advantages as *they*; but in the article of a good library, they have had a greater privilege than *we have had*.

The undertaking was much better executed by his brother than *by him*.

They are much greater gainers than *I am* by this unexpected event.

They know how to write as well as *he does*; but he is a much better grammarian than *they are*.

Though she is not so learned as *he is*, she is as much beloved and respected.

These people, though they possess more shining qualities, are not so proud as *he is*, nor so vain as *she appears*.

The following examples are adapted to the notes and observations under RULE XX.

Who betrayed her companion? Not *I*.

Who revealed the secrets he ought to have concealed? Not *he*.

Who related falsehoods to screen herself, and to bring an odium upon others? Not *I*; it was *she*.

There is but one in fault, and that is *I*.—Or *myself*.

Whether he will be learned or not, must depend on his application.

RULE XXI.

I gladly shunn'd *him* who gladly fled from me.

And this is *that which* men mean by distributive justice, and *which* is properly termed equity.

His honour, his interest, his religion, were all embarked in this undertaking.

When so good a man as Socrates fell a victim to the madness of the people, truth, and virtue, and religion, fell with him.

Neither the fear of death, nor the hope of life, could make him submit to a dishonest action.

An elegant house and much costly furniture were, by this event, irrecoverably lost to the owner.

The examples which follow, are suited to the notes and observations under RULE XXI.

These rules are addressed to none but the intelligent and attentive.

The gay and pleasing are, sometimes, the most insidious and dangerous companions.

Old age will prove a joyless and dreary season, if we arrive at it with an unimproved, or corrupted mind.

The more I see of his conduct, the better I like him.

It is not only the duty, but the interest of young persons, to be studious and diligent.

These counsels were the dictates of virtue, and of true honour.

Avarice and cunning may acquire an estate; but they cannot gain friends.

A taste for useful knowledge, will provide for us a great and noble entertainment, when other entertainments leave us.

Without firmness, nothing that is great can be undertaken; nothing that is difficult or hazardous, can be accomplished.

The anxious man is the votary of riches; the negligent man, that of pleasure.

His crimes had brought him into extreme distress, and perplexity.

He has an affectionate brother and sister; and they live in great harmony.

We must guard against either too great severity, or *too great* facility of manners.

We should often recollect what the wisest men have said and written, concerning human happiness, and *human vanity*.

That species of commerce will produce great gain, or *great loss*.

Many days, and even *many weeks*, pass away unimproved.

This wonderful action struck the beholders with *exceedingly great* astonishment. Or—with *very great*, &c.

The people of this country possess a healthy climate, and *fruitful* soil.

They enjoy also a free constitution, and *excellent* laws.

His reputation and estate were both lost by *gaming*.

This intelligence *excited* not only our hopes, but our fears too.

His conduct is not scandalous; and *this* is the best that can be said of it.

This was the person whom calumny had greatly abused, and *who* sustained the injustice with singular patience.

He discovered some qualities in the youth, of a

disagreeable nature, and *which* to him were wholly unaccountable.

The captain had several men *who* died in his ship, of the scurvy.

He is not only sensible and learned, but *he* is religious too.

The Chinese language contains an immense number of words; and *he* who would learn them must possess a great memory.

By presumption and vanity, we provoke enmity, and incur contempt.

In the circumstances *in which* I was at that time, my troubles pressed heavily upon me.

He has destroyed his constitution, by the very same errors *by which* so many have been destroyed. Or—*same errors that have destroyed so many.*

He is temperate, disinterested, *and* benevolent; an ornament to his family, and a credit to his profession.

Genuine virtue supposes our benevolence to be strengthened and confirmed by principle.

Perseverance in laudable pursuits, will reward all our toils, and produce effects beyond our calculation.

It is happy for us, when we can calmly and deliberately look back on the past, and anticipate the future.

The sacrifices of virtue will not only be rewarded hereafter, but *they will be* recompensed even in this life.

All those *who were possessed* of any office, resigned their former commission. Or—*All who were possessed, &c.*

If young persons were determined to conduct themselves by the rules of virtue, not only would they escape innumerable dangers, but *they would command respect* from the licentious themselves.

Charles was a man of learning, knowledge, and benevolence; and, what is still more, *he was a true Christian.*

The temper of him who is always in the bustle of the world, will be often ruffled and disturbed.

We often commend, as well as censure imprudently.

How a seed grows up into a tree, and *how* the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous! *Verily* there is a God that judgeth in the earth.

Changes are almost continually taking place, in men and manners, in opinions and customs, in private fortunes and *in* public conduct.

Averse either to contradict or *to* blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed *at* before.

They are now reconciled to what they could not formerly be prompted *to* by any considerations.

Censure is the tax *which* a man pays *to* the public for being eminent.

Had I but served my Creator, with half the zeal
with which I served my king, that gracious Being
would not have deserted me in my old age.

In all stations and conditions, the important relations take place, of masters and servants, husbands and wives, parents and children, brothers and friends, citizens and subjects.

Destitute of principle, he regarded neither his family, his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, and of visionary notions, unacquainted with the world, and unfit to live in it.

No rank nor station, no dignity of birth, nor any possessions, exempt men from contributing their share to public utility.

Oh, my father! my friend! how great has been my ingratitude!

Oh, Piety! Oh Virtue! how insensible have I been to your charms!

That is a property *which* most men have, or *which* at least *they* may attain.

Why do ye that, which *it* is not lawful to do on the sabbath days? Or—to do *which* is not lawful, &c.

The shew-bread, which *it* is not lawful to eat, but for the priests alone. Or—to eat *which* is not lawful, but, &c.

RULE XXII.

The work has received several alterations and additions.

The first proposal was inferior to the second, and essentially different from it.

He is more bold and active than his companion, but not so wise and studious.

Thou hearest the sound of the wind, but canst not tell whence it cometh, nor whither it goeth.

Neither has he, nor have any other persons, suspected so much dissimulation.

The court of France, or that of England, was to have been the umpire.

In the reign of Henry II. all foreign commodities were plentiful in England. Or—In the reign, &c. there was plenty of, &c.

There is no talent more useful towards success in business, or which puts men more out of the reach of accidents, than that quality generally possessed by persons of cool temper, and which is, in common language, called discretion. Or—no talent so useful, &c. or which puts men so much out of the reach, &c. as that quality, &c.

The first project was to shorten discourse, by reducing polysyllables to words of one syllable.

I shall do all I can, to persuade others to take the same measures for their cure which I have taken.

The greatest masters of critical learning differ among themselves. Or—do not always harmonize.

Micaiah said, if thou return in peace, then hath not the Lord spoken by me.

I do not suppose, that we Britons want genius, more than our neighbours.

The deaf man, whose ears were opened, and *whose* tongue was loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are, at any season of the year, pleasant to look upon; but never so much *so* as in the opening of the spring. Or—but *never so agreeable as in the opening of the spring.*

The multitude rebuked them, *that* they should hold their peace. Or—that *they might be silent.*

The intentions of some of these philosophers, nay of many, might *have been*, and probably were good.

As to the wonderful civilities which have passed between the nation of authors, and that of readers, one might say, that they are an unanswerable argument of a very refined age.

It was an unsuccessful undertaking; *the failure or miscarriage of which is, however, no objection at all to an enterprise so well concerted.*

The reward is his due, and it has already been, or will hereafter be, given to him. Or—already been given to him, or will be hereafter bestowed.

By intercourse with wife and experienced persons, who know the world, we may improve a private and retired education, *and rub off its rust.*

Sincerity is as valuable as knowledge, and even more valuable.

No person was ever so perplexed as *he has been to-day*, or sustained such mortifications.

The Romans gave, not only the freedom of the city, but capacity for employments, to *the inhabitants of several towns in Gaul, Spain, and Germany.*

The constable *did not* open his gates to them, nor did the Duke of Burgundy bring him the smallest assistance. Or—*The constable neither opened his gates to them, nor received the smallest assistance from the Duke of Burgundy.*

Whatever we do secretly shall be displayed in the clearest light.

To the happiness of possessing a person of such uncommon merit, Bœthius soon joined the satisfaction of obtaining the highest honour his country could bestow. Or—*joined that of obtaining, &c.*

CHAP. II.

Containing instances of false Syntax, promiscuously arranged.

Section 1.

Virtue and mutual confidence *are* the soul of friendship. Where these are wanting, disgust or hatred often follows little differences.

Time and chance *happen* to all men; but every person *does not* perceive *who* it is that *governs* those powerful causes.

The active mind of man *seldom or never* rests satisfied with *its* present condition, how *prosperous* soever *it may be.*

Habits must be acquired of temperance and self-denial, that we may be able to resist pleasure, and endure pain, when either of them *interferes* with our duty.

The error of resting wholly on faith, or wholly on works, is one of those seductions which most easily mislead men; under the semblance of piety, on the one hand, and of virtue on the other.

It was no exaggerated tale; for she was really in that sad condition, *in which her friend had represented her.*

An army *presents* a painful sight to a feeling mind.

The enemies *whom* we have most to fear, are those of our own hearts.

Thou art the Messiah, the Son of God, who was to come into the world, and *who has* been so long promised and desired.

Thomas's disposition is better than his brother's; (*or than that of his brother*) and he appears to be the *happier* man: but some degree of trouble is all men's portion.

Though remorse *sometimes sleeps* during prosperity, it will *surely* awake in adversity.

It is an invariable law of our present condition, that every pleasure *which is* pursued to excess, *converts itself* into poison.

If a man bring into the solitary retreat of age a vacant, unimproved mind, where no knowledge dawns, *where* no ideas rise, which has nothing to feed upon *within itself*, many a heavy, and comfortless day he must necessarily pass.

I cannot yield to such dishonourable conduct, either at the present moment of difficulty, or under any circumstances whatever.

Themistocles concealed the enterprises of Pausanias, either *because he thought* it base to betray the

secrets trusted to his confidence, or because he imagined it impossible for such dangerous and ill-concerted schemes to take effect.

Pericles gained such an ascendant over the minds of the Athenians, that it may be said he had attained a monarchical power in Athens.

Christ applauded the liberality of the poor widow, whom he saw casting her two mites into the treasury.

A multiplicity of little kind offices, in persons frequently conversant with each other, are the bands of society and friendship.

To do good to them that hate us, and, on no occasion, to seek revenge, are the duties of a Christian.

If a man profess a regard for the duties of religion, and neglect those of morality, that man's religion is vain.

Affluence may give us respect, in the eyes of the vulgar, but it will not recommend us to the wise and good.

The polite, accomplished libertine, is miserable amidst all his pleasures: the rude inhabitant of Lapland is happier than he is.

The cheerful and gay, when warmed by pleasure and mirth, lose that sobriety and self-denial, which are essential to the support of virtue.

I knew thou wst not slow to hear the requests of thy obedient children.

Sect. 2.

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence.

D

Having thus *begun* to throw off the restraints of reason, he was soon hurried into deplorable excesses.

These arts have enlightened *many minds*; and they will enlighten every person who shall attentively study them.

When we succeed in our plans, *it is not always* to be attributed to ourselves; the aid of others often *promotes* the end, and *claims* our acknowledgment.

Their intentions were good; but wanting prudence, they *missed* the mark *at* which they aimed.

I have not *consented*, nor shall I consent to a proposal so unjust.

We have subjected ourselves to much expense, that thou *may* be well educated.

This treaty was made at the *castle* of Earl Moreton, the *governour*.

Be especially careful, that thou *give* no offence to the aged or helpless.

The business was no sooner opened, *than* it was cordially *acquiesced* in.

On account of his general conduct, he deserved punishment as much as his companion, *and, indeed, deserved it more*. He left a son of a singular character, and who behaved so ill that he was put in prison.

If he *do* but approve my endeavours, it will be an ample reward.

I *had* intended to *write* the letter, before he urged me to it; and, therefore, he has not all the merit of it.

All the power of ridicule, aided by the *desertion* of friends, and the *diminution* of his *estate*, *was* not able to shake his principles.

In his conduct was treachery, and in his words,
were faithless professions.

Though the measure *is* mysterious, it is worthy
of attention.

Be solicitous to aid such deserving persons, *as*
appear to be destitute of friends.

Ignorance, or the want of light, produces sensu-
ality, covetousness, and those violent contests with
others about trifles, which *occasion* so much misery,
and *so many* crimes in the world.

He will one day reap the reward of his labour, if
he *be* diligent and attentive. Until that period
come, let him be contented and patient.

What we have *once*, upon due consideration,
adopted as rules of conduct, to these let us *firmly*
adhere.

He has little more of the great man *than* the
title.

Though he *were* my superior in knowledge, he
would not *thence* have a right to impose his senti-
ments.

That picture of the *Emperour*, is a very exact re-
semblance of him.

How happy are the virtuous, who can rest *under*
the protection of *that* powerful arm, *which* made
the earth and the heaven!

Prosperity and adversity may be *equally* improved:
both the one and the other *proceed* from the same
author.

He acted *conformably* to his instructions, and can-
not *justly* be censured.

The orators did not forget to enlarge on so popular a subject.

The language of Divine Providence to the exertions of *every* human agent, is, " Hitherto shalt thou come, and no farther."

Idle persons imagine, *that* how deficient *soever* they *may be* in point of duty, they *at least* consult their own satisfaction.

Good as the cause is, it is one from which numbers *have deserted*.

Sect. 3.

Every thing that we here enjoy, *changes, decays, and comes to an end.* All floats on the surface of that river, which, *with swift current,* is running towards a boundless ocean.

The winter has not been *so* severe as we expected it to be. Or—*expected it would be.*

Temperance, more than medicines, *is* the proper means of curing many diseases.

They understand the practical part better than *he does*; but he is much better acquainted with the theory than *they are.*

When we have once drawn the line, *with intelligence and precision, between duty and sin, that line we ought on no occasion to transgress.*

They who are distinguished by extraordinary talents, have extraordinary duties to perform.

No person could speak *more strongly* on this subject, nor behave *more nobly*, than our young advocate for the cause of toleration.

His conduct was so provoking, that many will condemn him, and few will pity him.

The *people's* happiness is the *statesman's* honour.

We are in a perilous situation. On the one side, and on the other, dangers meet us; and either extreme will be pernicious to virtue.

Several pictures of the Sardinian *king's* were transmitted to France. Or—*Several of the Sardinian king's pictures, &c.*

When I last saw him, he was grown considerably.

If we consult either the improvement of the mind, or the health of the body, it is well known that exercise is the great instrument of promoting both.

If it were *they* who acted so ungratefully, they are doubly in fault. Or—*If they acted, &c.*

Whether virtue promote our interest or not, we must adhere to her dictates.

We should be studious to avoid too much indulgence, as well as too much restraint, in our management of children.

No human happiness is so complete, as not to contain some imperfection. Or—as to contain no imperfection.

His father cannot hope for this success, unless his son *possess* uncommon powers, or *apply* himself with indefatigable labour.

The house framed a remonstrance, in which they spoke with great freedom of the king's prerogative.

The conduct which has been mentioned, is one of those artifices which *most easily seduce* men, under the appearance of benevolence.

This is the person to whom we are so much obliged,

and *whom* we expected to *see*, when the favour was conferred.

He is a person of great property, but *he* does not possess the esteem of his neighbours.

They were solicitous to ingratiate *themselves* with those, *whom* it was dishonourable to favour.

The great diversity which takes place among men, is not owing to a distinction that nature *has* made in their original powers, *so* much as to the superior diligence, with which some have improved *these* powers beyond others.

While we are unoccupied *by* what is good, evil is continually at hand.

There is not a creature that moves, nor a vegetable that grows, but which, when minutely examined, furnishes materials for pious admiration.

What can be the reason of the committee's having delayed this business? Or—*What can be the committee's reason for having delayed this business?*

I know not whether Charles was the author, but I understood it to be *him*.

A good and well-cultivated mind, is *greatly* preferable to rank or riches.

When charity to the poor, is governed by knowledge and prudence, every one admits it to be a virtue.

His greatest concern, and highest enjoyment, was to be approved in the sight of his Creator.

Setⁿ. 4.

When we see bad men honoured and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the *joiner*.

Every member of the body, every bone, joint, and muscle, *lies* exposed to many disorders; and the greatest prudence or precaution, or the deepest skill of the physician, *is* not sufficient to prevent them.

It is *rightly* said, that though *faith justifies us*, yet *works must justify our faith*.

If an academy *be* established for the cultivation of our language, let *the members of it stop the license of translators*; whose idleness and ignorance, if *they be suffered to proceed*, will reduce us to babble a dialect of French.

It is of great consequence that a teacher *firmly believe*, both the truth and the importance, of those principles which he inculcates *on others*; and *not only that he speculatively believe them*, but *have a lively and serious feeling of them*.

It is not the uttering, or the hearing of certain words, that *constitutes* the worship of the Almighty. It is the heart that praises, or prays. If the heart *accompany* not the words that are spoken, we offer the sacrifice of fools.

Neither flatter nor condemn the rich, or the great. He has travelled much, and passed through many stormy seas, and *over extensive tracts of land*.

You must be sensible, that there is, and can be, no other person *than myself*, who could give the information desired. Or—*no person but myself, &c.*

To be patient, resigned, and thankful, under afflictions and disappointments, *demonstrates* genuine piety.

Alvarez was a man of corrupt principles, and detestable conduct; and, what is still worse, he gloried in his shame.

As soon as the sense of a Supreme Being is lost, the great check is taken off which keeps under restraint the passions of men. Mean desires, and low pleasures, take place of the greater and nobler sentiments which reason and religion inspire.

We should be careful not to follow the example of many persons, *who* censure the opinions, manners, and customs of others, merely because they are foreign to *them*.

Steady application, as well as genius and abilities, is necessary to produce eminence.

There are, in that seminary, several students *who* are considerably skilled in mathematical knowledge.

If Providence clothes the grass of the field, and shelters and adorns the flowers that every where grow wild amongst it, will he not *much more* clothe and protect his servants and children?

We are too often hurried *by* the violence of passion, or *ensnared by* the allurements of pleasure.

High hopes, and florid views, *are* great enemies to tranquillity.

Year after year *steals* something from us; till the decaying fabric totter of itself, and crumble at length into dust.

I *had* intended to *finish* the letter before the bearer called, that he might not *be* detained; but I was prevented by company.

George is the most learned and accomplished of all the students, that belong to the seminary.

This excellent and well-written treatise, with others that might be mentioned, *was* the foundation of his love of study.

Sect. 5.

Many would *gladly* exchange their honours, beauty, and riches, for that more quiet and *humble* station, *with* which thou art now dissatisfied.

Though the scene was a very affecting one, Louis showed little emotion on the occasion.

The climate of England is not so pleasant as *that* of France, Spain, or Italy.

Much of the good and evil that *happen* to us in this world, *is* owing to apparently undesigned and fortuitous events: but it is the Supreme Being *who* secretly directs and regulates all things.

To despise others on account of their poverty, or to value ourselves for our wealth, *is a disposition* highly culpable.

This task was the *more easily* performed, from the cheerfulness with which he engaged in it.

She lamented the unhappy fate of Lucretia, *which* seemed to her another name for chastity.

He has not yet cast off all regard for decency; and that is the most *that* can be advanced in his favour.

The girls' school was *formerly* better conducted than the boys'. Or—*than that of the boys.*

The loss of his much-loved friend, or *the disappointments* he has met with, *have* occasioned the total *rangement* of his mental powers.

The concourse of people *was* so great, that we passed *with difficulty*.

All the women, children, and treasure, *that* remained in the city, fell under the victor's power.

They have already made great progress in their studies; and, if attention and diligence *continue*, *they* will soon fulfil the expectations of their friends.

His propensity to this vice, against every principle of interest and honour, *is amazing*.

This kind of vice, though *it inhabits* the upper circles of life, *is* not less pernicious, than *that* which we meet with amongst the lowest of men.

He acted *agreeably* to the dictates of prudence, though he *was* in a situation *exceedingly* delicate.

If I had known the distress of my friend, it would *have been* my duty, and it certainly would have given me pleasure, to *have relieved* him.

They admired *the candour and uprightness* of the country-man, as they called him.

The set of *new* curtains did not correspond to the pair of *old* blinds.

The tutor commends him for being more studious than any other *pupil* of the school. Or—for being *the most studious pupil of the school*.

Two principles in human nature reign;

Self-love, to urge, and reason, to restrain;

Nor *this* a good, nor *that* a bad we call;

Each works its end, to move or govern all.

Temperance and exercise, *how little* *soever* they may be regarded, are the best means of preserving health.

He has greatly blessed me; yes, even *me*, who,

loaded with kindness, *have* not been sufficiently grateful.

No persons feel *so much* the distresses of others, as *they who* have experienced distress themselves.

Sect. 6.

Though, at first, he *began* to defend himself, yet when the proofs appeared against him, he *durst* not any longer contend.

Many persons will not believe *that* they are *influenced by* prejudices. Or—Many persons believe *that they are free from* prejudices.

The pleasure or pain of one passion, *differs from that of* another.

The court of Spain, *which* gave the order, *was not aware of* the consequence.

If the acquisitions *which* he has made, and *which have* qualified him to be a useful member of society, *should be misapplied*, he will be highly culpable.

There was much *spoken* and *written* on each side of the question; but I have *chosen* to take part with neither.

Were there no bad men in the world, *to vex and distress* the good, *the good* might appear in the light of harmless innocence; but *they* could have no opportunity of displaying fidelity, magnanimity, patience, and fortitude.

The most ignorant and savage tribes of men, when they looked round on the earth, and the heavens, could not avoid ascribing their origin to some invi-

fible, designing cause, and *feeling* a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, than complacency of temper and affability of manners, *is* requisite to form a worthy man, or a true Christian.

One of the first, and most common extremes in moral conduct, is *that* of placing all virtue either in justice, *on the one hand*, or in generosity, *on the other*.

It is an inflexible regard to principle, which has ever marked the characters of those who *have* eminently distinguished themselves in public life; who *have* patronized the cause of justice against powerful oppressors; *who*, in critical times, have supported the falling rights and liberties of men; and *have* reflected honour on their nation and country.

When it is with regard to trifles, that diversity or contrariety of opinions *shows itself*, it is childish in the last degree, if this *become* the ground of estranged affection. When, from such a cause, there *arises* any breach of friendship, human weakness is *then* discovered in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest *may* vary from *those* of their friends, according as their lines of life diverge, or as their temper, and habits of thought, *present* objects under different points of view. But *by* candid and liberal minds, unity of affection *will* still be preserved.

Desires and wishes are the first *springs* of action. When they become exorbitant, the whole character is *likely* to be tainted. If we suffer our *fancy* to create to *itself*, worlds of ideal happiness; if we

feed our imagination with plans of opulence and splendour; if we fix to our wishes certain stages of high advancement, or certain degrees of uncommon reputation, as the sole *stations* of felicity; the assured consequence *will* be, that we *shall* become unhappy *in* our present state; unfit for *acting* the part, and discharging the duties that belong to it; we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

PART IV.

PUNCTUATION.

CHAP. I.

Containing applications of the Comma, disposed under the particular rules.

RULE I. Gram. 2d Edit. p. 179.

THE tear of repentance brings its own relief.

Manhood is disgraced by the consequences of neglected youth.

Idleness is the great fomenter of all corruptions in the human heart.

It is honourable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth, are mere combinations in pleasure.

The indulgence of harsh dispositions, is the introduction to future misery.

The intermixture of evil in human society, serves to exercise the suffering graces and virtues of the good.

RULE II.

Gentleness is, in truth, the great avenue to mutual enjoyment.

Charity, like the sun, brightens all its objects.

The tutor, by instruction and discipline, lays the foundation of the pupil's future honour.

Trials, in this stage of being, are the lot of man.

No assumed behaviour can always hide the real character.

The best men often experience disappointments.

Advice should be seasonably administered.

RULE III.

Self-conceit, presumption, and obstinacy, blast the prospect of many a youth.

In our health, life, possessions, connexions, pleasures, there are causes of decay imperceptibly working.

Discomposed thoughts, agitated passions, and a ruffled temper, poison every pleasure of life.

Vicissitudes of good and evil, of trials and consolations, fill up the life of man.

Health and peace, a moderate fortune, and a few friends, sum up all the undoubted articles of temporal felicity.

We have no reason to complain of the lot of man, or of the world's mutability.

RULE IV.

An idle, trifling society is near a-kin to such as is corrupting.

Conscious guilt renders us mean-spirited, timorous, and base.

An upright mind will never be at a loss to discern what is just and true, lovely, honest, and of good report.

The vicious man is often looking round him with anxious and fearful circumspection.

True friendship will, at all times, avoid a careless or rough behaviour.

Time brings a gentle and powerful opiate to all misfortunes.

RULE V.

The man of virtue and honour will be trusted, relied upon, and esteemed.

Deliberate slowly, execute promptly.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends resolutely, and continues a friend unchangeably.

Sensuality contaminates the body, depresses the understanding, deadens the moral feelings of the heart, and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is to be employed in

doing justly, loving mercy, and walking humbly with our Creator.

RULE VI.

This unhappy person had often been seriously, affectionately admonished, but in vain.

To live soberly, righteously, and piously, comprehends the whole of our duty.

When thy friend is calumniated, openly and boldly espouse his cause.

Benefits should be carefully and gratefully remembered.

RULE VII.

True gentleness is native feeling, heightened and improved by principle.

The path of piety and virtue, pursued with a firm and constant spirit, will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation, altering their appearance every moment, and passing into some new forms.

What can be said to alarm those of their danger, who, intoxicated with pleasures, become giddy and insolent; who, flattered by the illusions of prosperity, make light of every serious admonition, which their friends, and the changes of the world, give them.

RULE VIII.

If, from any internal cause, a man's peace of mind be disturbed, in vain we load him with riches or honours.

Gentleness delights, above all things, to alleviate distress; and, if it cannot dry up the falling tear, to sooth at least the grieving heart.

Wherever Christianity prevails, it has discouraged, and, in some degree, abolished slavery.

We may rest assured that, by the steady pursuit of virtue, we shall obtain and enjoy it.

RULE IX.

Continue, my dear child, to make virtue thy principal study.

To you, my worthy benefactors, am I indebted, under Providence, for all I enjoy.

Canst thou expect, thou betrayer of innocence, to escape the hand of vengeance.

Come then, companion of my toils, let us take fresh courage, persevere, and hope to the end.

RULE X.

Peace of mind being secured, we may smile at misfortunes.

Virtue abandoned, and conscience reproaching us, we become terrified with imaginary evils.

Charles having being deprived of the help of tutors, his studies became totally neglected.

To prevent further altercation, I submitted to the terms proposed.

To enjoy present pleasure, he sacrificed his future ease and reputation.

To say the least, they have betrayed great want of prudence.

RULE XI.

Hope, the balm of life, sooths us under every misfortune.

Content, the offspring of virtue, dwells both in retirement, and in the active scenes of life.

Confucius, the great Chinese philosopher, was eminently good, as well as wise.

The Patriarch Joseph, is an illustrious example of chastity, resignation, and filial affection.

RULE XII.

Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind.

The more one speaks of himself, the less he likes to hear another talked of.

Nothing more strongly inculcates resignation, than the experience of our own inability to guide ourselves.

The friendships of the world, can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

He who is a stranger to industry, may possess, but he cannot enjoy.

Contrition, though it may melt, ought not to sink or overpower, the heart of a Christian.

The goods of this world were given to man for his occasional refreshment, not for his chief felicity.

It is the province of superiors to direct, of inferiors, to obey; of the learned, to be instructive, of the ignorant, to be docile; of the old, to be communicative, of the young, to be advisable and diligent.

Though unavoidable calamities make a part, yet they make not the chief part, of the vexations and sorrows that distress human life.

Idle curiosity, an inquisitive and meddling spirit, often interrupts the good order, and breaks the peace of society.

RULE XIV.

Vice is not of such a nature, that we can say to it, “hitherto shalt thou come, and no further.”

One of the noblest of the Christian virtues, is, “to love our enemies.”

Many too confidently say to themselves, “my mountain stands strong, and shall never be moved.”

We are strictly enjoined, “not to follow a multitude to do evil.”

RULE XV.

The gentle mind is like the smooth stream, which reflects every object in its just proportion, and in its fairest colours.

Beware of those rash and dangerous connexions, which may afterwards load thee with dishonour.

Blind must that man be, who discerns not the most striking marks of a Divine government, exercised over the world.

It is labour only which gives the relish to pleasure.

In that unaffected civility which springs from a gentle mind, there is an incomparable charm.

They who raise envy, will easily incur censure.

Many of the evils which occasion our complaints of the world, are wholly imaginary.

He who is good before invisible witnesses, is eminently so before the visible.

RULE XVI.

The fumes which arise from a heart boiling with violent passions, never fail to darken and trouble the understanding.

If we delay till to-morrow what ought to be done to-day, we overcharge the morrow with a burden which belongs not to it.

By whatever means we may at first attract the attention, we can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind.

If the mind sow not corn, it will plant thistles.

One day is sufficient to scatter our prosperity, and bring it to nought.

Graceful in youth is the tear of sympathy, and the heart that melts at the tale of wo.

The ever active and restless power of thought; if not employed about what is good, will naturally and unavoidably engender evil.

He who formed the heart is certainly conscious to what passes within it.

To be humble and modest in opinion, to be vigilant and attentive in conduct, to distrust fair appear-

ances, and to restrain rash desires, are instructions which the darkness of our present state should strongly inculcate.

RULE XVII.

If opulence increases our gratifications, it increases, in the same proportion, our desires and demands.

He whose wishes, respecting the possessions of this world, are the most reasonable and bounded, is likely to lead the safest, and, for that reason, the most desirable life.

By aspiring too high, we frequently miss the happiness, which, by a less ambitious aim, we might have gained.

By proper management, we prolong our time: we live more, in a few years, than others do in many.

In your most secret actions, suppose that you have all the world for witnesses.

In youth, the habits of industry are most easily acquired.

What is the right path, few take the trouble of inquiring.

RULE XVIII.

Providence never intended, that any state here should be either completely happy, or entirely miserable.

As a companion, he was severe and satirical; as a friend, captious and dangerous; in his domestic sphere, harsh, jealous, and irascible.

If the Spring put forth no blossoms, in Summer

there will be no beauty, and in Autumn, no fruit. So, if youth be trifled away without improvement, manhood will be contemptible, and old age, miserable.

RULE XIX.

Be assured, then, that order, frugality, and œconomy, are the necessary supports of every personal and private virtue.

I proceed, secondly, to point out the proper state of our temper, with respect to one another.

Here, every thing is in stir and fluctuation; there, all is serene, steady, and orderly.

I shall make some observations, first, on the external, and next, upon the internal, condition of man.

Sometimes, timidity and false shame prevent our opposing vicious customs; frequently, expectation and interest impel us strongly to comply.

C H A P. II.

Containing insertions of the Semicolon and Comma.

Gram. p. 185.

That darkness of character, where we can see no heart; those foldings of art, through which no native affection is allowed to penetrate; present an object, unamiable in every season of life, but particularly odious in youth.

To give an early preference to honour above gain, when they stand in competition; to despise every advantage which cannot be attained without dishonest arts; to brook no meanness, and to stoop to

no dissimulation; are the indications of a great mind, the presages of future eminence and usefulness in life.

As there is a worldly happiness, which God perceives to be no other than disguised misery; as there are worldly honours, which in his estimation are reproach; so there is a worldly wisdom, which, in his sight, is foolishness.

The passions are the chief destroyers of our peace; the storms and tempests of the moral world.

Heaven is the region of gentleness and friendship; Hell, of fierceness and animosity.

The path of truth, is a plain and a safe path; that of falsehood, is a perplexing maze.

Modesty is one of the chief ornaments of youth; and has ever been esteemed a presage of rising merit.

Life, with a swift, though insensible course, glides away; and, like a river which undermines its banks, gradually impairs our state.

The violent spirit, like troubled waters, renders back the images of things distorted and broken; and communicates to them all that disordered motion, which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice; cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order, may be compared to the celestial bodies, which move in regular courses, and by stated laws; whose influence is beneficent; whose operations are quiet and tranquil.

CHAP. III.

Containing applications of the Colon, &c.

Gram. p. 186.

THE three great enemies to tranquillity, are vice, superstition, and idleness: vice, which poisons and disturbs the mind with bad passions; superstition, which fills it with imaginary terrors; idleness, which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake, and to steer a safe course through a troubled and stormy ocean, require different talents: and alas! human life oftener resembles the stormy ocean, than the unruffled lake.

When we look forward to the year which is beginning, what do we behold there? All, my brethren, is a blank to our view: a dark unknown presents itself.

Happy would the poor man think himself, if he could enter on all the treasures of the rich; and happy for a short time he might be: but before he had long contemplated and admired his state, his possessions would seem to lessen, and his cares would grow.

By doing, or at least endeavouring to do, our duty to God and man; by acquiring a humble trust in the mercy and favour of God, through Jesus Christ; by cultivating our minds, and properly employing our time and thoughts; by governing our passions and our temper; by correcting all unreasonable expectations from the world, and from men; and, in the

midst of worldly business, habituating ourselves to calm retreat and serious recollection: by such means as these, it may be hoped, that, through the Divine blessing, our days shall flow in a stream as unruffled as the human state admits.

A Metaphor is a comparison, expressed in an abridged form, but without any of the words that denote comparison: as, "To the upright there ariseth light in darkness."

All our conduct towards men, should be influenced by this important precept: "Do unto others, as you would that others should do unto you."

Philip III. king of Spain, when he drew near the end of his days, seriously reflecting on his past life, and greatly affected with the remembrance of his mispent time, expressed his deep regret in these terms: "Ah! how happy would it have been for me, had I spent these twenty three years, that I have held my kingdom, in retirement."

Often is the smile of gaiety assumed, whilst the heart akes within: though folly may laugh, guilt will sting.

There is no mortal truly wise and restless at once: wisdom is the repose of minds.

C H A P. IV.

Containing insertions of the Period, &c.

Gram. p. 187.

THE absence of evil is a real good. Peace, quiet, exemption from pain, should be a continual feast.

Worldly happiness ever tends to destroy itself, by corrupting the heart. It fosters the loose and the violent passions. It engenders noxious habits; and taints the mind with false delicacy, which makes it feel a thousand unreal evils.

Feeding the hungry, clothing the naked, comforting the afflicted, yield more pleasure than we receive from those actions which respect only ourselves. benevolence may, in this view, be termed the most refined self-love.

The resources of virtue remain entire, when the days of trouble come. They remain with us in sickness, as in health; in poverty, as in the midst of riches; in our dark and solitary hours, no less than when surrounded with friends and cheerful society. The mind of a good man is a kingdom to him, and he can always enjoy it.

We ruin the happiness of life, when we attempt to raise it too high. A tolerable and comfortable state, is all that we can propose to ourselves on earth. peace and contentment, not bliss nor transport, is the full portion of man. Perfect joy is reserved for heaven.

If we look around us, we shall perceive that the

whole universe is full of active powers. Action is indeed the genius of nature. By motion and exertion, the system of being is preserved in vigour. By its different parts always acting in subordination one to another, the perfection of the whole is carried on. The heavenly bodies perpetually revolve. Day and night incessantly repeat their appointed course. Continual operations are going on in the earth, and in the waters. Nothing stands still.

Constantine the Great, was advanced to the sole dominion of the Roman world, A. D. 325; and soon after openly professed the Christian faith.

The letter concludes with this remarkable Postscript: "P. S. Though I am innocent of the charge, and have been bitterly persecuted, yet I cordially forgive my enemies and persecutors."

The last edition of that valuable work, was carefully compared with the original M.S.

CHAP. V.

Containing applications of the Dashes; of the Notes of Interrogation and Exclamation; and of the Parenthetical characters. Gram. p. 188.

BEAUTY and strength, combined with virtue and piety,—how lovely in the sight of men! how pleasing to Heaven!—peculiarly pleasing, because, with every temptation to deviate, they voluntarily walk in the path of duty.

Something there is more needful than expense ;
And something previous e'en to taste ;— 'tis sense.

“ I'll live to-morrow,” will a wise man say ?
To-morrow is too late :—then live to day.

Gripus has long been ardently endeavouring to fill his chest : and lo ! it is now full. Is he happy ? and does he use it ? Does he gratefully think of the Giver of all good things ? Does he distribute to the poor ? Alas ! these interests have no place in his breast.

What is there in all the pomp of the world, the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a good conscience ?

To lie down on the pillow, after a day spent in temperance, in beneficence, and in piety, how sweet is it !

We wait till to-morrow to be happy : alas ! why not to day ? Shall we be younger ? Are we sure we shall be healthier ? Will our passions become feebler, and our love of the world less ?

What shadow can be more vain than the life of a great part of mankind ? Of all that eager and bustling crowd which we behold on earth, how few discover the path of true happiness ? How few can we find, whose activity has not been misemployed, and whose course terminates not in confessions of disappointments ?

On the one hand, are the Divine approbation, and immortal Honour ; on the other, (remember and beware) are the stings of conscience, and endless infamy.

As, in riper years, all unseasonable returns to the levity of youth, ought to be laid aside, (an admonition which equally belongs to both the sexes) still more are we to guard against those intemperate indulgences of pleasure, to which the young are unhappily prone.

The bliss of man, (could pride that blessing find)
Is not to act or think beyond mankind.

Or why so long (in life if long can be)
Lent Heav'n a parent to the poor and me?

CHAP. VI.

Corrections of the Promiscuous examples of defective Punctuation.

Sect. I.

EXAMPLES IN PROSE.

WHEN Socrates was asked, what man approached the nearest to perfect happiness, he answered: "That man who has the fewest wants."

She who studies her glass, neglects her heart.

Between passion and lying there is not a finger's breadth.

The freer we feel ourselves in the presence of others, the more free are they: he who is free, makes free.

Addison has remarked, with equal piety and truth, "that the creation is a perpetual feast to the mind of a good man."

He who shuts out all evasion when he promises, loves truth.

The laurels of the warrior are dyed in blood, and bedewed with the tears of the widow and the orphan.

Between fame and true honour, a distinction is to be made. The former is a loud and noisy applause: the latter, a more silent and internal homage. Fame floats on the breath of the multitude: Honour rests on the judgment of the thinking. Fame may give praise, while it withholds esteem: true honour implies esteem mingled with respect. The one regards particular distinguished talents: the other looks up to the whole character.

There is a certain species of religion, (if we can give it that name) which is placed wholly in speculation and belief, in the regularity of external homage, or in fiery zeal about contested opinions.

Xenophanes, who was reproached with being timorous, because he would not venture his money in a game at dice, made this manly and sensible reply: "I confess I am exceedingly timorous; for I dare not commit an evil action."

He loves nobly, (I speak of friendship) who is not jealous, when he has partners of love.

Our happiness consists in the pursuit, much more than in the attainment, of any temporal good.

Let me repeat it;—He only is great, who has the habits of greatness.

Prosopopoeia, or personification, is a rhetorical figure, by which we attribute life and action to

inanimate objects: as, "The ground thirsts for rain;" "the earth smiles with plenty."

The proper and rational conduct of men, with regard to futurity, is regulated by two considerations: First, that much of what it contains, must remain to us absolutely unknown; next, that there are also some events in it, which may be certainly known and foreseen.

The gardens of the world produce only deciduous flowers. Perennial ones must be sought in the delightful regions above. Roses without thorns are the growth of paradise alone.

How many rules and maxims of life might be spared, could we fix a principle of virtue within; and inscribe the living sentiment of the love of God in the affection! He who loves righteousness, is master of all the distinctions in morality.

He who, from the benignity of his nature, erected this world for the abode of men; he who furnished it so richly for our accommodation, and stored it with so much beauty for our entertainment; he who, since first we entered into life, hath followed us with such a variety of mercies: this amiable and benevolent Being, surely can have no pleasure in our disappointment and distress. He knows our frame; he remembers we are dust; and looks to frail man, we are assured, with such pity as a father beareth to his children.

One of the first lessons, both of religion and of wisdom, is, to moderate our expectations and hopes; and not to set forth on the voyage of life, like men who expect to be always carried forward with a fa-

avourable gale. Let us be satisfied, if the path we tread be easy and smooth, though it be not strewed with flowers.

Providence never intended, that the art of living happily in this world, should depend on that deep penetration, that acute sagacity, and those refinements of thought, which few possess. It has dealt more graciously with us; and made happiness depend on uprightness of intention, much more than on extent of capacity.

Most of our passions flatter us in their rise. But their beginnings are treacherous; their growth is imperceptible; and the evils which they carry in their train, lie concealed, until their dominion is established. What Solomon says of one of them, holds true of them all, “ that their beginning is as when one letteth out water.” It issues from a small chink, which once might have been easily stopped; but being neglected, it is soon widened by the stream; till the bank is at last totally thrown down, and the flood is at liberty to deluge the whole plain.

Prosperity debilitates, instead of strengthening the mind. Its most common effect is, to create an extreme sensibility to the slightest wound. It fosters impatient desires; and raises expectations which no success can satisfy. It fosters a false delicacy, which sickens in the midst of indulgence. By repeated gratification, it blunts the feelings of men to what is pleasing; and leaves them unhappily acute to whatever is uneasy. Hence, the gale which another would scarcely feel, is, to the prosperous, a rude tempest. Hence, the rose-leaf doubled below them

on the couch, as it is told of the effeminate Sybarite, breaks their rest. Hence, the disrespect shown by Mordecai, preyed with such violence on the heart of Haman.

Anxiety is the poison of human life. It is the parent of many sins, and of more miseries. In a world where every thing is so doubtful; where we may succeed in our wish, and be miserable; where we may be disappointed, and be blest in the disappointment; what means this restless stir and commotion of mind? Can our solicitude alter the course, or unravel the intricacy of human events? Can our curiosity pierce through the cloud, which the Supreme Being hath made impenetrable to mortal eye?

No situation is so remote, and no station so unfavourable, as to preclude access to the happiness of a future state. A road is opened by the Divine Spirit to those blissful habitations, from all corners of the earth, and from all conditions of human life; from the peopled city, and from the solitary desert; from the cottages of the poor, and from the palaces of kings; from the dwellings of ignorance and simplicity, and from the regions of science and improvement.

The scenes which present themselves, at our entering upon the world, are commonly flattering. Whatever they be in themselves, the lively spirits of the young gild every opening prospect. The field of hope appears to stretch wide before them. Pleasure seems to put forth its blossoms on every side. Impelled by desire, forward they rush with inconside-

rate ardour; prompt to decide, and to choose; averse to hesitate, or to inquire; credulous, because untaught by experience; rash, because unacquainted with danger; headstrong, because unsubdued by disappointment. Hence arise the perils to which they are exposed, and which, too often, from want of attention to faithful admonition, precipitate them into ruin irretrievable.

By the unhappy excesses of irregular pleasure in youth, how many amiable dispositions are corrupted or destroyed! How many rising capacities and powers are suppressed! How many flattering hopes of parents and friends are totally extinguished! Who but must drop a tear over human nature, when he beholds that morning which arose so bright, overcast with such untimely darkness; that sweetnes of temper which once engaged many hearts, that modesty which was so prepossessing, those abilities which promised extensive usefulness, all sacrificed at the shrine of low sensuality: and one who was formed for passing through life, in the midst of public esteem, cut off by his vices at the beginning of his course; or sunk, for the whole of it, into insignificancy and contempt! These, O sinful pleasure! are thy trophies. It is thus that, co-operating with the foe of God and man, thou degradest human honour, and blastest the opening prospects of human felicity.

Set. 2.

EXAMPLES IN POETRY.

Where, thy true treasure? Gold says, " not in me;"
And, " not in me," the di'mond. Gold is poor.

The scenes of bus'ness tell us—what are men ;
The scenes of pleasure—what is all beside.

Wo then apart, (if wo apart can be
From mortal man) and fortune at our nod,
The gay, rich, great, triumphant, and august,
What are they? The most happy (strange to say)
Convince me most of human misery.

All this dread order break—for whom? for thee?
Vile worm!—Oh madness! pride! impiety!

Man, like the gen'rous vine, supported lives ;
The strength he gains is from th' embrace he gives.

Know, nature's children shall divide her care :
The fur that warms a monarch, warm'd a bear.
While man exclaims, " See all things for my use!"
" See man for mine," replies a pamper'd goose.
And just as short of reason he must fall,
Who thinks all made for one, not one for all.

Th' Almighty, from his throne, on earth surveys
Nought greater than an honest, humble heart :
An humble heart his residence, pronounc'd
His second seat.

Bliss there is none, but unprecarius bliss.
That is the gem : sell all and purchase that.
Why go a begging to contingencies,
Not gain'd with ease, nor safely lov'd, if gain'd.

There is a time, when toil must be preferr'd,
Or joy, by mistim'd fondness, is undone.
A man of pleasure is a man of pains.

Thus nature gives us (let it check our pride)
The virtue neareſt to our vice allied.

See the ſole bliſs Heav'n could on all beſtow !
Which who but feels can taste, but thinks can know ;
Yet poor with fortune, and with learning blind,
The bad muſt miſſ ; the good untaught will find.

Whatever is, is right.—This world, 'tis true,
Was made for Cæſar,—but for Titus too.
And which more bleſt ? who chain'd his country, fay,
Or he whose virtue figh'd to loſe a day ?

The firſt ſure ſymptom of a mind in health,
Is reſt of heart, and pleasure felt at home.

True happiness reſides in things unſeen.
No ſmiles of fortune ever bleſs the bad ;
Nor can her frowns rob innocence of joy.

Oh the dark days of vanity ! while here,
How tasteless ! and how terrible, when gone !
Gone ? they ne'er go : when paſt, they haunt us ſtill.

Father of light and life ! Thou good ſupreme !
O teach me what is good ! Teach me thyſelf !
Save me from folly, vanity, and vice,
From ev'ry low purſuit, and feed my ſoul
With knowledge, conſcious peace, and virtue pure,
Sacred, ſubſtantial, never-fading bliſs !

If I am right, thy grace impart,
Still in the right to stay :
If I am wrong, Oh teach my heart
To find that better way !

Save me alike from foolish pride,
 Or impious discontent,
 At aught thy wisdom has denied,
 Or aught thy goodness lent.

O lost to virtue, lost to manly thought,
 Lost to the noble fancies of the soul,
 Who think it solitude to be alone
 Communion sweet, communion large and high,
 Our reason, guardian angel, and our God.
 Then nearest these, when others most remote;
 And all, ere long, shall be remote, but these.

Benevolence.

God loves from whole to parts; but human soul
 Must rise from individual to the whole.
 Self-love but serves the virtuous mind to wake,
 As the small pebble stirs the peaceful lake:
 The centre mov'd, a circle straight succeeds;
 Another still, and still another spreads.
 Friend, parent, neighbour, first it will embrace;
 His country next; and next, all human race:
 Wide and more wide, th' o'erflowings of the mind
 Take ev'ry creature in, of ev'ry kind.
 Earth smiles around, with boundless bounty blest;
 And Heav'n beholds its image in his breast.

Happiness.

Know then this truth, (enough for man to know)
 " Virtue alone is happiness below;"
 The only point where human bliss stands still,
 And tastes the good without the fall to ill;
 Where only merit constant pay receives;
 Is blest in what it takes, and what it gives.

The joy unequall'd, if its end it gain ;
And if it lose, attended with no pain.
Without satiety, tho' e'er so bless'd ;
And but more relish'd as the more distress'd :
The broadest mirth unfeeling folly wears,
Less pleasing far than virtue's very tears.
Good, from each object, from each place acquir'd ;
For ever exercis'd, yet never tir'd ;
Never elated while one man's oppress'd ;
Never dejected while another's bless'd ;
And where no wants, no wishes can remain ;
Since but to wish more virtue, is to gain.

Gratitude.

When all thy mercies, O my God !

My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

O how shall words, with equal warmth,
The gratitude declare,
That glows within my ravish'd heart ?
But thou canst read it there.

Thy providence my life sustain'd,
And all my wants redres'd,
When in the silent womb I lay,
And hung upon the breast.

To all my weak complaints and cries,
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themselves in pray'r.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whom those comforts flow'd.

When, in the slipp'ry paths of youth,
With heedless steps, I ran,
Thine arm, unseen, convey'd me safe,
And led me up to man.

Through hidden dangers, toils, and deaths,
It gently clear'd my way ;
And through the pleasing snares of vice,
More to be fear'd than they.

When worn with sickness, oft hast thou,
With health, renew'd my face ;
And, when in sins and sorrows funk,
Reviv'd my soul with grace.

Thy bounteous hand, with worldly bliss,
Has made my cup run o'er ;
And, in a kind and faithful friend,
Has doubled all my store.

Ten thousand thousand precious gifts
My daily thanks employ ;
Nor is the least, a cheerful heart,
That tastes those gifts with joy.

Through ev'ry period of my life,
Thy goodness I'll pursue ;
And, after death, in distant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide thy works no more,
My ever-grateful heart, O Lord !
Thy mercy shall adore.

Through all eternity, to thee
A joyful song I'll raise ;
For O ! eternity's too short
To utter all thy praise.

The Voyage of Life.

Self flatter'd, unexperienc'd, high in hope,
When young, with sanguine cheer, and streamers gay,
We cut our cable, launch into the world,
And fondly dream each wind and star our friend,
All in some darling enterprise embark'd.
But where is he can fathom its event ?
Amid a multitude of artless hands,
(Ruin's sure perquisite, her lawful prize)
Some steer aright : but the black blast blows hard,
And puffs them wide of hope. With hearts of proof,
Full against wind and tide, *some* win their way ;
And when strong effort has deserv'd the port,
And tugg'd it into view, 'tis won ! 'tis lost !
Though strong their oar, still stronger is their fate :
They strike ; and, while they triumph, they expire.
In stress of weather, *most*, *some* sink outright.
O'er them, and o'er their names, the billows close :
To-morrow knows not they were ever born.
Others a short memorial leave behind,
Like a flag floating, when the bark's ingulph'd.
It floats a moment, and is seen no more :
One Cæsar lives ; a thousand are forgot.
How *few*, favour'd by ev'ry element,
With swelling sails, make good the promis'd port,
With all their wishes freighted ! Yet ev'n these,
Freighted with all their wishes, soon complain.
Free from misfortune, not from nature free,
They still are men ; and when is man secure ?

As fatal *time*, as *storm*. The rush of years
Beats down their strength; their numberless escapes
In ruin end: and, now, their proud success
But plants new terrors on the victor's brow.
What pain, to quit the world just made their own,
Their nest so deeply down'd, and built so high!—
Too low they build, who build beneath the stars.

PART V.

PERSPICUITY AND ACCURACY.

First, with respect to single words and phrases.

CHAP. I.

Corrections of the errors that relate to Purity.

Gram. p. 197.

WE should be *daily* employed in doing good.
I am wearied with seeing so perverse a disposition.
I know not who hath done this thing.
He is *in no wise* thy inferior; and, in this instance,
is *not at all* to blame.

The assistance was welcome, and *seasonably* afforded.
For want of employment, he *wandered* idly about
the fields.

We ought to live soberly, righteously, and *pious*ly
in the world.

He was long indisposed, and at length died of
melancholy.

That word follows the general rule, and takes the
penultimate accent.

He was an *extraordinary* genius, and attracted
much attention.

The fly, in its *infantile* state, lies all the winter
enclosed in a ball.

He charged me with want of resolution; *but in this censure he was greatly mistaken.*

They have manifested great *candour* in all the transaction.

The *conformity* of the thought to truth and nature greatly recommended it.

The importance, as well as the *authenticity* of the books, has been clearly displayed.

It is difficult to discover the spirit and *design* of some laws.

The disposition which he exhibited, was both unnatural and *uncomfortable*.

His natural severity rendered him a very *unpopular* speaker.

The *inquietude* of his mind, made his station and wealth far from being enviable.

I received the gift with pleasure, but I shall now more gladly resign it. Or—with greater pleasure resign it.

These are things of the highest importance to the growing age.

I am grieved with the view of so many blank leaves, in the book of my life.

I repent that I have so long walked in the paths of folly.

I think that I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject, and the question was strenuously debated on both sides.

Thy speech *betrays* thee; for thou art a Galilean.

Let us not give too hasty credit to stories which may injure our neighbour: *perhaps* they are the offspring of calumny, or misapprehension.

The gardens were void of simplicity and elegance ; and exhibited much that was glaring and *whimsical*.

CHAP. II.

Corrections of the errors relating to Propriety.

Gram. p. 198.

Sect. I.

I would as readily do it myself, as persuade another to do it.

Of the justness of his measures he convinced his opponent, by the force of argument.

He is not, in any degree, better than those whom he so liberally condemns.

He *insists* upon security, and will not liberate him till it be obtained.

The meaning of the phrase, as I *understand* it, is very different from the common acceptation.

The favourable moment should be embraced ; for he does not *continue* long in one mind.

He exposed himself so much amongst the people, that he *was once or twice in danger of having his head broken*.

He was very dexterous in *penetrating* the views and designs of others.

If a little care were bestowed upon his education, he might be very useful among his neighbours.

He might have perceived, by a *transient view*, the difficulties to which his conduct exposed him.

If I *should* have a little leisure to-morrow, I intend to pay them a short visit.

This performance is *of the same value as* the other.

The scene was new, and he was seized with *wonder* at all he saw.

Sect. 2.

Let us consider the works of nature and *of art*, with proper attention.

He is engaged in a treatise on the interests of the soul and *of the body*.

Some productions of nature *rise or sink* in value, according as they more or less resemble those of art.

The Latin tongue *was never spoken*, in its purity, in this island.

For some centuries, there was a constant intercourse between France and England, by *reason of* the dominions *which* we possessed there, and the conquests *which* we made. Or—*occasioned by the dominions, &c.*

He is impressed with a true sense of *the importance of* that function, when chosen from a regard to the interests of piety and virtue.

The wise and *the foolish*, the virtuous and the vile, the learned and *the ignorant*, the temperate and *the profligate*, must often, like the wheat and *the tares*, be blended together.

Sect. 3.

An eloquent speaker may give more *numerous*, but cannot give more *convincing arguments*, than this

plain man offered. Or—may give more, but cannot give stronger, &c.

These persons possessed very moderate intellects, even before they had impaired them by the extravagance of passion.

True wit is nature dressed to advantage; but some works have more ornament than does them good.

The sharks, that prey upon the inadvertency of young heirs, are more pardonable than those, who trespass upon the good opinion of persons that treat them with great confidence and respect.

Honour teaches us, properly to respect ourselves, and to violate no right or privilege of our neighbour: it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions. It must, therefore, be a false and mistaken honour, that prompts the destroyer to take the life of his friend.

He will always be with you, to support and comfort you, and in some measure to prosper your labours; and he will also be with all his faithful ministers, who shall succeed you in his service.

Set. 4.

Most of our sailors were asleep in their apartments, when a heavy wave broke over the ship, and swept away one of our boats, and the box which contained our compasses, &c. Our cabin windows were secured, or the vessel would have been filled. The mainmast was so damaged, that we were obliged to strengthen it, and to proceed for Lisbon.

The book is very neatly printed: the *distances* between the lines are ample and regular, and the lines themselves, on the opposite sides of each leaf, exactly correspond to one another.

Section 5.

When our friendship is considered, how is it possible that I should not grieve for having lost such a friend.

The hen being in her nest, was killed and eaten there, by the eagle. Or—The eagle killed the hen, flew to her nest in the tree, and eat her there.

It may be justly said, that *there are no laws preferable to those of England.*

The pretenders to polish and refine the English language, have *been the chief persons to multiply its abuses and absurdities.* Or—*The chief thing, which these pretenders to polish and refine the English language have done, is to multiply its abuses and absurdities.*

The English adventurers, *degenerating from the customs of their own nation, were gradually assimilated to the natives, instead of reclaiming them from their uncultivated manners.*

It has been said that *Jesuits can not only equivocate.* Or—*Jesuits are not the only persons who can equivocate.*

We must not think that these people, when injured, have no right at all to our protection. Or—*have less right than others to our protection.*

Solomon, the son of David, and the builder of the temple of Jerusalem, was the richest monarch that reigned over the Jewish people.

Solomon, whose father David was persecuted by Saul, was the richest monarch of the Jews.

It is certain that all the words which are signs of complex ideas, may furnish matter of mistake and cavil. Or—all those words, &c.

Lisias, speaking of his friends, promised to his father never to abandon them. Or—*Lisias, speaking of his father's friends, promised to his father never to abandon them.*

The Divine Being, ever liberal and faithful, heapeth favours on his servants. Or—*The Divine Being heapeth favours on his liberal and faithful servants.*

Every well instructed scribe, is like a householder, who bringeth out of his treasure new things and old.

He was willing to spend one or two hundred pounds, rather than be enslaved.

Dryden, in the following words, makes a very handsome observation, on Ovid's writing a letter from Dido to Æneas.

Sect. 6.

I seldom see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition, of an immortal soul.

A poet, speaking of the universal deluge, says,

Yet when that flood in its own depths was drown'd,
It left behind it false and slipp'ry ground.

“When the waters of the deluge had subsided they left, &c.”

The author of the Spectator says, that a man is not qualified for a bust, who has not a good deal of wit and vivacity.

And Bezaleel made the laver of brass, and the foot
of it of brass, of the *mirrors used by the women.*

And, in the deep *profound*, a lower deep
Still threatening to devour me, opens wide.

Sect. 7.

No *fewer* than two hundred scholars have been
educated in that school.

The *undertaking*, however laudable, was found to
be impracticable.

He is our *common* benefactor, and deserves our re-
spect and obedience.

Vivacity is often promoted, by presenting a sen-
sible object to the mind, instead of an *intellectual* one.

They broke down the banks, and the country was
soon *overflowed*.

The garment was decently formed, and *sewed* very
neatly.

The house is a cold one, for it has a *northern*
aspect.

The *proposal*, for each of us to relinquish some-
thing, was complied with, and produced a cordial
reconciliation.

Though learn'd, well bred; and tho' well bred, sincere;
Modestly bold, and *humane*ly severe.

A fop is a *ridiculous* character, in every one's view
but his own.

An action that excites laughter, without any mix-
ture of contempt, may be called a *risible* action.

It is difficult for him to speak three sentences *suc-
cessively*.

By this expression, I do not *mean* what some persons annex to it.

The *neglect* of timely precaution was the cause of this great loss.

All the *sophistry* which has been employed, cannot obscure so plain a truth.

Disputing should always be so managed, as to *remind us*, that the only end of it is truth.

He possesses but a superficial and irregular knowledge, his studies having *lain* chiefly in plays and romances.

When Pilate *had sat* down on the judgment-seat, his wife sent him a solemn admonition.

A certain prince, it is said, when he invaded the Egyptians, placed, in the front of his army, a number of cats and other animals, which were worshipped by those people. A reverence for these *creatures*, made the Egyptians *lay* down their arms, and become an easy conquest.

The presence of the Deity, and the care *which* such an august *Being* is supposed to take in our concerns, is a source of consolation.

And when they had kindled a fire in the midst of the hall, and *had sat* down together, Peter *sat* down among them.

By the slavish disposition of the Senate and people of Rome, under the Emperours, the wit and eloquence of the age were wholly turned *towards* panegyric. Or—wholly *employed in panegyric*.

The refreshment came in seasonably, before they *had lain* down to rest.

We speak *what* we do know, and testify that
~~which~~ we have seen.

They shall *fly* as the eagle that hasteth to eat.

Now haunts the cliff, now traverses the lawn,
And *feels* the hated neighbourhood of man.

A creature of a more exalted kind

Was *wanted* yet, and then was man design'd.

He died *by* violence; for he was killed *with* a
sword.

He had scarcely taken the medicine, *when* he began
to feel himself relieved.

When we fall into conversation *with* any person,
the first thing we should consider, is, the intention
of it.

Galileo *invented* the telescope; Hervey *discovered*
the circulation of the blood.

Philip found *difficulty in managing* the Athenians,
from the nature of their dispositions; but the elo-
quence of Demosthenes was the greatest *obstacle to his*
designs.

A Hermit is *austere* in his life; a Judge, *rigorous*
in his sentences.

A candid man *acknowledges* his mistake, and is for-
given; a Patriot *avows* his opposition to a bad mi-
nister, and is applauded.

We have *increased* our family and expenses; and
enlarged our garden and fruit orchard.

The good man is not overcome by disappoin-
tment, when that which is mortal *dies*; when that
which is mutable, *begins to change*; and when that
which he knew to be transient, *passes away*.

CHAP. III.

Corrections of the errors which respect Precision.

Gram. p. 205.

THIS great politician desisted from his designs, when he found them impracticable.

He was of so high and independent a spirit, that he abhorred being in debt.

The arrangement of the work was distinct and accurate.

His end soon approached; and he died with great fortitude.

He was a man of so much pride, that he despised the sentiments of others.

Poverty induces dependence; and dependence increases corruption.

This man, on all occasions, treated his inferiors with great disdain.

There can be no order in the life of that man, who does not allot a due share of his time, to retirement and reflection.

Such equivocal expressions, mark an intention to deceive.

His cheerful, happy temper, keeps up a kind of day-light in his mind, and fills it with a steady and perpetual serenity.

Secondly. *Perspicuity and accuracy, with respect to the construction of sentences.*

CHAP. I.

Corrections of the errors which relate to the Clearness of a sentence. Gram. p. 212.

Sect. 1.

HENCE appears the impossibility that an undertaking so managed, should prove successful.

May we not here say with the poet, "that virtue is its own reward?"

Had he died before, would not this art have been then wholly unknown.

Not to exasperate him, I spoke only a very few words.

The works of art receive a great advantage, from the resemblance which they have to those of nature; because here not only the similitude is pleasant, but the pattern more perfect.

It may be proper to give some account of these practices, anciently used on such occasions, and discontinued only through the neglect and degeneracy of later times.

Sixtus the fourth was, if I mistake not, a great collector at least of books.

If Lewis XIV. was not the greatest king, he was at least the best actor of majesty, that ever filled a throne.

These forms of conversation multiplied by *degrees*, and grew troublesome.

Nor does this false modesty expose us to such actions only as are indiscreet, but very often to such as are highly criminal.

By greatness, I do not mean the bulk of any single object *only*, but the largeness of a whole view. Or I mean not only the bulk of any single object, but, &c.

I was formerly engaged in that business, but I shall never be concerned in it again.

We frequently do those things, which we afterwards repent of.

By often doing the same thing, it becomes habitual.

Most nations, even the Jews not excepted, were prone to idolatry.

Raised to greatness without merit, he employed his power *solely* for the gratification of his passions.

SET 2.

The embarrassments of the artificers, rendered the progress of the work very slow.

He found the place replete with wonders, with the contemplation of which he proposed to solace himself, if he should never be able to accomplish his flight.

They are now engaged in a study, the usefulness of which they have long wished to know.

This was an undertaking, which, in the execution, proved as impracticable, as every other of their pernicious, yet abortive schemes, had turned out.

He thought that the presbyters would soon become more dangerous to the magistrate, than the *prelatical* clergy had ever been.

Frederick, seeing it was impossible *with safety*, to trust his life in their hands, was obliged to take the Mahometans for his guard.

The emperour refused to convert the truce *at once* into a definitive treaty.

In the night, however, the miserable remains were taken down.

This is what we mean by the original contract of society; which, though perhaps *it has*, in no instance, ever been formally expressed, at the first institution of a state, yet, *in nature and reason*, it should always be understood and implied in every act of associating together.

I have, *in this paper*, *by way of introduction*, settled the meaning of those pleasures of the imagination, which are the subject of my present undertaking; and endeavoured, *by several considerations*, to recommend *to my readers*, the pursuit of those pleasures: I shall, *in my next paper*, examine the several sources from whence these pleasures are derived.

Sir Francis Bacon, in his essay upon health, *where he particularly dissuades the reader from knotty and subtle disquisitions*, has not thought it improper to prescribe to him a poem, or a prospect; and he advises him to pursue studies that fill the mind with splendid and illustrious objects, as history, poetry, and contemplations of nature.

The English reader, *if he* would see the notion

explained at large, may find it in Locke's Essay on the Human Understanding.

Fields of corn make a pleasant prospect; and if a little care were bestowed on the walks that lie between them, they would display neatness, regularity, and elegance.

Though religion will indeed bring us under some restraints, they are not only tolerable, but, *on the whole*, desirable.

I have confined myself to those methods for the advancement of piety, which, *by a strict execution of the laws*, are in the power of a prince, limited like ours.

This morning, when, *with great care and diligence*, one of the gay females was looking over some hoods and ribbands, brought by her tire-woman, I employed no less in examining the box which contained them.

Since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, *the honest dealer*, where fraud is permitted or connived at, or hath no law to punish it, is often undone, and the knave gets the advantage.

Though energetic brevity is not adapted alike to every subject, we ought, *on every occasion*, to avoid its contrary, a languid redundancy of words. It is sometimes proper to be copious, but never to be verbose.

A monarchy, limited like ours, may, *for aught I know*, be placed, as it has often been represented, just in the middle point, from whence a deviation

leads, on the one hand, to tyranny, and, on the other, to anarchy.

Having already shewn how the fancy is affected by the works of nature, and afterwards considered, in general, how, in forming such scenes as are most apt to delight the mind of the beholder, the works both of nature and of art assist each other; I shall, in this paper, throw together some reflections, &c.

Let but one brave, great, active, disinterested man arise, and he will be received, followed, and venerated.

Ambition creates hatred, shyness, discords, seditions, and wars.

The scribes made it their profession to study, and to teach the law of Moses.

Sloth saps the foundation of every virtue, and pours upon us a deluge of crimes and evils.

The ancient laws of Rome were so far from suffering a Roman citizen to be put to death, that they would not allow him to be whipped, or even to be bound.

His labours to acquire knowledge have been productive of great success and satisfaction.

He was a man of the greatest prudence, justice, modesty, and virtue.

He had a grateful sense of the benefits received, and did every thing in his power to serve his benefactor.

Many persons give evident proof, that either they do not believe the principles of religion, or that they do not feel their power.

As the guilt of an officer, if he prove negligent, will

be greater than that of a common servant; so the reward of his fidelity will be proportionably greater.

The comfort annexed to goodness is the pious man's strength. *It attaches his heart to religion. It inspires his zeal. It supports his constancy; and accelerates his progress.*

Sect. 3.

These are the rules of the master, who must be obeyed.

They attacked *the house of Northumberland*, whom they put to death.

He laboured to involve *in ruin* his minister, who had been the author of it. *Or—to ruin his minister, &c.*

What he says, *is true*, but it is not applicable to the point.

The French marched precipitately as to an assured victory; whereas the English advanced very slowly, and discharged such flights of arrows, as did great execution. When *the former* drew near the archers, *the latter* perceiving that they were out of breath, charged them with great vigour.

He was *at a window in Litchfield, taking a view of the Cathedral*, where a party of the royalists had fortified themselves.

We no where meet with a more splendid or pleasing show in nature, than what *is formed* in the heavens at the rising and setting of the sun, *by the different stains of light, which show themselves in clouds of different situations.*

There will be found, throughout this kingdom, a round million of creatures in human figure, whose whole subsistence, &c.

It is the custom of the Mahometans, if they see upon the ground, any printed or written paper, to take it up, and lay it aside carefully, as not knowing but it may contain some piece of their Alcoran.

The laws of nature are, truly, what Lord Bacon styles his aphorisms, laws of laws. Civil laws are always imperfect, and are often false deductions from them, or applications of them: nay, *civil laws* stand, in many instances, in direct opposition to *the laws of nature*.

It has not a *sentiment in it*, says Pope, that the author *does not religiously believe*.

Many act so directly contrary to this method, that, from a habit, which they acquired at the University, of saving time and paper, they write in so diminutive a manner, that they can hardly read what they have written.

Thus I have fairly given you my own opinion, relating to this weighty affair, as well as that of a great majority of both houses here; upon which I am confident you may securely reckon.

If, from the earliest period of life, we trace a youth who has been well educated, we shall perceive the wisdom of the maxims here recommended.

CHAP. II.

Corrections of the errors relating to the Unity of a sentence. Gram. p. 217.

Sect. I.

A short time after this injury, he came to himself; and the next day, was put on board his ship, and conveyed first to Corinth, and thence to the Island of Ægina.

The Britons, daily harassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence. *These people* reduced the greatest part of the island to their own power; and drove the Britons into the most remote and mountainous parts. The rest of the country, in customs, religion, and language, became wholly Saxons.

That sort of instruction, which is afforded by inculcating an important moral truth, is the ground of peculiar obligation.

This prostitution of praise affects not only the gross of mankind, who take their notion of characters from the learned; but also the better sort of people, who, by this means, lose some part at least of their desire of fame, when they find it promiscuously bestowed on the meritorious and on the undeserving. Or—
Not only the gross part of mankind, who take their notion of characters from the learned, are affected by this prostitution of praise; the better sort must also, by this means, &c.

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of mollifying the hearts of those barbarians, and of extinguishing their jealousy. *He must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them.*

He who performs every employment, in its due place and season, suffers no part of time to escape without profit. *He multiplies his days; for he lives much in little space.*

Desires of pleasure usher in temptation, and forward the growth of disorderly passions.

Sect. 2.

The notions of Lord Sunderland were always good. *This nobleman, however, was a man of great expense.*

In this uneasy state, both of his public and private life, Cicero was oppressed by a new and deep affliction, the death of his beloved daughter Tullia; which happened soon after her divorce from Dolabella. *The manners and humours of this man were entirely disagreeable to Tullia.*

The sun approaching melts the snow, and breaks the icy fetters of the main. *Here vast sea-monsters pierce through floating islands, with arms which can withstand the crystal rock; whilst others, who of themselves seem great as islands, are by their bulk alone armed against all but man. The superiority which he possesses over creatures of such stupendous size and force, should make him mindful of his pri-*

vilege of reason; and force him humbly to adore the great Composer of these wondrous frames, and the Author of his own superior wisdom.

I single Strada out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself. My friend will forgive this short excursion in honour of a favourite writer.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. For the same reason, despair not of to-morrow; for it may bring forth good as well as evil. Vex not thyself with imaginary fears. The impending black cloud, which is regarded with so much dread, may pass by harmless; or though it should discharge the storm, yet, before it breaks, thou mayst be lodged in that lowly mansion which no storms ever touch.

Sect 3.

Disappointments will often happen to the best and wisest men; sometimes, to the wisest and best concerted plans. They may happen too, not through any imprudence of those who have devised the plan, nor even through the malice or ill design of others; but merely in consequence of some of those cross incidents of life, which could not be foreseen.

Without some degree of patience exercised under injuries, human life would be rendered a state of perpetual hostility: offences and retaliations would succeed to one another in endless train.

Never delay till to-morrow, what reason and con-

science tell you ought to be performed to day. To-morrow is not yours ; and though you should live to enjoy it, you must not overload it with a burden not its own.

We must not imagine that there is, in true religion, any thing which overcasts the mind with sullen gloom and melancholy austerity ; or which derogates from that esteem, which men are generally disposed to yiel'd to exemplary virtues. False ideas may be entertained of religion, as false and imperfect conceptions of virtue have prevailed in the world.

CHAP. III.

Corrections of the errors which respect the Strength of a sentence.

Sect. 1.

It is six months since I paid a visit to my relations.

Suspend thy censure, till thy judgment on the subject can be wisely formed.

The reason of his having acted in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be *that* they rise early.

If I mistake not, he is improved both in knowledge and behaviour. Or—I think he is improved both in knowledge and behaviour.

Those two boys appear to be equal in capacity.

Whenever he sees me, he inquires concerning his friends.

The reason of his conduct will appear in the conclusion of this narrative. Or—*His conduct will be accounted for in the, &c.*

I hope this is the last time of *my acting* so imprudently.

The reason of his sudden departure was, *that the case did not admit of delay.*

The people gained nothing farther by this step, than to suspend their misery. Or—*nothing by this step, but the suspense of their misery.*

I have here supposed that the reader is acquainted with that great modern discovery, which is, at present, universally acknowledged by the inquirers into natural philosophy.

Few words in the English language are employed in a more loose and uncircumscribed sense, than fancy and imagination.

I intend to make use of these words in my following speculations, that the reader may *rightly conceive* the subject upon which I proceed.

Commend me to an argument like a *flail*, *against* which there is no fence.

How many are there, by whom these *good tidings*, were never heard?

These points have been illustrated in so plain a manner, that the perusal of the book has given me satisfaction.

However clear the conduct which he ought to have pursued, he had not resolution to set about it..

I was much moved on this occasion; and left the place full of serious reflections:

They are of those that rebel against the light: they know not *its* ways, nor abide in *its* paths.

This measure may afford some profit, and some amusement. Or—*both profit and amusement.*

By a multiplicity of words, the sentiments are not set off and accommodated; but, like David equipped in Saul's armour, they are encumbered and oppressed.

Though closely occupied with the affairs of the nation, he did not neglect the concerns of his friends.

If, on the *contrary*, secrecy had been enjoined, his conduct was very culpable.

Less capacity, *but more time*, is required for this business.

He did not mention Leonora, nor her *father's death.*

The combatants encountered with such rage, that, eager only to assail, and thoughtless of defence, they fell dead upon the field together.

I shall begin with remarking the defects, and shall then proceed to describe the excellencies, of this plan of education.

Numberless orders of beings, to us unknown, people the wide extent of the universe.

Sect. 2.

The enemy said, I will pursue, I will overtake, I will divide the spoil.

While the earth remaineth, seed-time and harvest;

cold and heat, summer and winter, and day and night, shall not cease.

A man should endeavour to make the sphere of his innocent pleasures as wide as possible; that he may retire into them with safety; and find in them such a satisfaction as a wise man would not blush to take. *This advantage we gain by means of the pleasures of imagination. Or—This satisfaction we enjoy by means of, &c.*

The army was composed of Grecians, and Carians, and Lycians, and Pamphylians, and Phrygians.

The body of this animal was strong, proportionable, and beautiful.

Nothing promotes knowledge more than steady application, and a habit of observation.

Though virtue borrows no assistance from the ~~advantages of fortune~~, yet it may often be accompanied by them.

The knowledge which he has acquired, and the habits of application which he possesses, will probably render him very useful.

Their idleness, their luxury and pleasures, their criminal deeds, their immoderate passions, their timidity and baseness of mind, have dejected them to such a degree, as to make them weary of life.

I was greatly affected, so that I was obliged to leave the place, *though* my assistance had been pressingly solicited.

I strenuously opposed those measures; *but* it was not in my power to prevent them.

I yielded to his solicitation; *for* I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be chequered with pleasure and pain. *As such*, let us receive it, and make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, and virtuous dispositions: *and these resources remain entire*, when the days of trouble come.

He had made considerable advances in knowledge, though he was very young, and laboured under several disadvantages.

Sect. 3.

I have, with a good deal of attention, considered the subject, upon which I was desired to communicate my thoughts.

Whether, in any country, a choice altogether unexceptionable has been made, seems doubtful.

Let us endeavour to establish to ourselves an interest in him, who in his bands holds the reins of the whole creation.

Virgil, who, in the sixth book of his *Aeneid*, has cast the whole system of platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, gives us the punishment, &c.

And, at last, in the Pyrenean treaty, Philip the fourth was obliged to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe.

It is likewise urged, that, in this kingdom, there are, by computation, above ten thousand parsons, whose revenues, added to those of the bishops, would suffice to maintain, &c.

And although persons of a virtuous and learned education, *when they come forward into the great world*, may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irregularities, it is ever with reluctance and compunction of mind, because their bias to virtue still continues.

Were instruction an essential circumstance in epic poetry, I doubt whether, *in any language*, a single instance could be given of this species of composition.

Some of our most eminent writers have, *as far it regards the subsistence of our affections after death*, made use of this platonick notion, with great beauty, and strength of reason.

Upon surveying the most indifferent works of nature, men of the best sense have been touched, more or less, with these groundless horrors and presages of futurity.

Blessed is he that cometh in the name of the Lord.

Not every one that puts on the appearance of goodness, is good.

And there appeared to them Elias with Moses.

Your fathers, where are they? and the prophets, do they live for ever?

At last, after much fatigue, through deep roads and bad weather, we came with no small difficulty to our journey's end.

The praise of judgment, Virgil has justly contested with Homer; but his invention remains yet unrivalled.

Instead of being critics on others, let us employ our criticism on ourselves.

Leaving others to be judged by Him who searcheth the heart, let us implore his assistance, for enabling us to act well our own part.

After passion has for a while exercised its tyrannical sway, its vehemence may by degrees subside.

This fallacious art, instead of lengthening, debars thee from enjoying life.

Indulging ourselves in imaginary, often deprives us of real enjoyments.

When reduced to poverty, how will that nobleman be able to conduct himself, who was educated only to magnificence and pleasure.

It is highly proper that a man should be acquainted with a variety of things, the utility of which is above a child's comprehension: but is it necessary, or even possible, that a child should learn every thing it behoves a man to know?

When they fall into sudden difficulties, they are less perplexed, and when they encounter dangers they are less alarmed, than others in the like circumstances.

For all your actions, and particularly for the employments of youth, you must hereafter give an account.

Sect. 4.

Charity breathes habitual kindness towards friends, courtesy towards strangers, long-suffering to enemies.

Gentleness ought to form our address, to regulate our speech, and to diffuse itself over our whole behaviour.

The propensity to look forward into life, is too often immoderately indulged, and grossly abused.

The regular tenor of a virtuous and pious life,

will prove the best preparation for *for old age, for death, and for immortality.*

These rules are intended to teach young persons to write with propriety, *perspicuity, and elegance.*

Sinful pleasures degrade human honour, and blast the opening prospects of human felicity.

In this state of mind, *every object appears gloomy, and every employment of life is become an oppressive burden.*

They will acquire different views, by *entering on a virtuous course of action, and applying to the honourable discharge of the functions of their station.*

By the perpetual course of dissipation, in which sensualists are engaged; *by the excesses which they indulge; by the riotous revel, and the midnight, or rather morning hours, to which they prolong their festivity; they debilitate their bodies, wear out their spirits, and cut themselves off from the comforts and duties of life.*

Sect. 5.

By what I have already expressed, the reader will perceive the business upon which I am to proceed.

May the happy message be applied to us, in all *its virtue, strength, and comfort.*

Generosity is a showy virtue, *of which many persons are very fond.*

These arguments were, without hesitation, and with great eagerness, *embraced.*

It is proper to be long in deliberating, but *we should execute speedily.*

Form thy measures with prudence; but *divest thyself of anxiety about the issue.*

We are struck, we know not how, with the symmetry of any thing we see; and immediately acknowledge the beauty of an object, without inquiring into the *cause of that beauty.*

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who, by many degrees, *as an orator at least, excelled the other.*

Sect. 6.

Our British gardeners, instead of *following nature,* love to deviate from it as much as possible. Or—
instead of humouring, &c. love to thwart it, &c.

I have observed of late the style of some great ministers, very much to exceed that of any other writers.

The old may inform the young; and the young may animate *the old.*

The account is generally balanced; for what we *lose on the one hand, we gain on the other.*

The laughers will be for those who have most wit; the serious, for those who have most reason on their side.

If men of eminence are exposed to censure, on the one hand, they are as much *exposed to flattery, on the other.* If they receive reproaches which are not due, they likewise receive praises *that are not due.*

He can bribe, but he *cannot seduce:* He can buy, but he *cannot gain.* He can lie, but he *cannot deceive.*

He embraced the cause of liberty faintly, and pursued it *irresolutely*; he grew tired of it, when he had much to hope, and gave it up, when he had nothing to fear.

There may remain a suspicion that we over-rate the greatness of his genius, in the same manner as we over-rate the greatness of bodies, that are disproportioned and misshapen.

CHAP. IV.

Corrections of the errors that relate to Figures of Speech.

No human happiness is so *pure* as not to contain any alloy.

There is a time when factions, by their vehemence, confound and disable one another.

I intend to make use of these words in *my following speculations*. Or—in the course of *my speculations*.

Hope, the cheering star of life, darts a ray of light through the thickest gloom.

This scheme was highly expensive to him, and proved the *gulph* of his estate.

He was so much skilled in the *exercise* of the oar, that few could equal him.

The death of Cato has, if I may be allowed to say so, rendered the Senate an orphan.

Let us be careful to *suit our sails to the wind and weather's* and to steer our vessel aright, that we may

avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood, and the shame !)
Stemm'd the wild torrent of a barb'rous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene;
Clouds that may dim his sublunary day,
But cannot *darken*: ev'n the best must own,
Patience and resignation are the *pillars*
Of human peace on earth.

On the wide sea of letters, 'twas thy boast
To crowd each sail, and touch at ev'ry coast:
From that rich *deep*, how often hast thou brought
The pure and precious pearls of splendid thought!
How didst thou triumph on that subject-tide,
Till vanity's wild gust, and stormy pride,
Drove thy strong *bark*, in evil hour, to split
Upon the fatal rock of impious wit.

Since the time that reason began to *exert her powers*, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always *flowing*. The wheels of the spiritual engine have *circulated* with perpetual motion.

The man who has no rule over his own spirit, possesses no *defence* against *dangers* of any sort. He lies open to every *insurrection* of ill-humour, and *every invasion* of distress. Whereas he who is em-

ployed in regulating his mind, is making provision against all the accidents of life. He is erecting a fortress into which, in the day of danger, he can retreat with safety.

Tamerlane the Great, writes to Bajazet, Emperour of the Ottomans, in the following terms:—“ Where is the monarch who dares resist us? Where is the potenteate who doth not glory in being numbered among our attendants? As for thee, *ignobly descended*, since *thy unbounded ambition hath subverted all thy vain expectations*, it would be proper, that thou shouldst repress thy temerity, *regent of thy perfidy*, and become *just and sincere in all thy transactions*. *This will secure to thee a safe and quiet retreat; and preserve thee from falling a victim to that vengeance, which thou hast so highly provoked, and so justly deserved.*”

It is pleasant to be virtuous and good; because that is to excel many others: It is pleasant to grow better; because that is to excel ourselves: *It is pleasant even to mortify and subdue our lusts; because that is victory*: It is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because this is empire.

THE END.

ERRATA,



Errata.

Page 11th of the Key, line 14th, for *indispensable* read *indispenable.*

Page 71, Chap. II. instead of the present Title, read, *Containing corrections of the false Syntax promiscuously arrang'd.*

